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Separation or Continuity, Which?

OR

A Colored Man's Reply to Bishop Foster's Book,

"Union of Episcopal Methodisms."

I. L. THOMAS

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Baltimore, Md.

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Baltimore, Md.

Rev. S. L. Thomas.

AUTHOR'S SKETCH

It would be hard to find a better illustration of the facility with which, under adverse circumstances, a man of ability and integrity may rise from obscurity and humble life to exalted position in the service and hearts of his fellow men than is afforded in the history of Isaac L. Thomas. He has not, it is true, filled every office within the gift of the people, but he has come through a checkered career, surmounting obstacles which would have discouraged many men, and kept himself ready to do a helpful work for his God, his Church and his people.

Isaac Lemuel Thomas was born in Anne Arundel County, Maryland, December 4th, 1860. His parents took residence in Baltimore when he was just one year old. At the early age of four years he displayed the bent of his genius, and attracted hundreds to hear him when it was announced that he would declaim in exhibition. Everyone who knew him regarded him as a wonderful child. Sent first, at the age of six, to a private school, he continued until eight, when he was transferred to the public schools of Baltimore, where he pursued with diligence and success a course covering seven years. While pursuing the cultivation of his mind, he was awakened to the need of salvation and in 1877, at John Wesley Methodist Episcopal Church, he was happily converted. In the same year he felt called to the ministry, and entered Centenary Biblical Institute (now Morgan College) in order to prepare himself for the recognized high functions of his life-work He graduated from the Institute in 1881 and entered the Washington Conference in March, 1882. Realizing the need of a more thorough preparation for the work of the Christian Ministry, he sought an appointment in the vicinage of Howard University and entered the excellent Theological Department of that institution, from which he graduated with distinction in 1888, being the chosen valedictorian of his class. The following year he pursued a past graduate course in the University with a select course in the sciences and languages. He has also taken special courses in elocution and oratory under Professor Townsend, of Washington, D. C., and Miss Alice M. Youse, teacher in the College of Expression, Baltimore. As a speaker he is polished, graceful and eloquent. He is considered one of the best pulpit and platform speakers of the race. On the lecture field he has gained a reputation and called forth commenda-

tions from the press and from distinguished men. He is the founder and editor of THE CHRISTIAN NEWS, a handsome and scholarly twelve-page journal devoted to the work of the Church and the district of which he is the presiding elder. His pen is in almost constant use and, as a result, he has issued a most useful and comprehensive "Presiding Elder's Record" a timely "Leaders' and Stewards' Record," a song in sheet music entitled "The Redemption Song," and the present work, a voluminous correspondence, editorial work and special contributions to the church papers.

As a member of the Washington Conference he has proved himself useful, popular and progressive. He was elected almost unanimously for four successive years, Statistical Secretary, the difficult duties of which office he performed with satisfaction. His promotion as Presiding Elder relieved him of that responsible position. His most important charge was at Centennial Church, Baltimore, which he served for two years and raised $10,000, thus lifting a long-standing mortgage. While in Baltimore Rev. Thomas was regarded as a representative of the colored pulpit in that city. His sermons were published frequently in the "Baltimore American" and other great dailies, and he found himself in touch with the best thought and progress of the city. He delivered the missionary sermon before his Conference in 1890 and it was widely commented upon and enjoyed the distinction of being the first sermon to be ordered printed in full in the minutes. As a presiding elder Rev. Thomas is a decided success. His kindly heart, his splendid preparation, his quick preception of an advantage for the furtherance of his work, his constant aim to improve his conferences and strengthen the relations between pastors and officers, all point to him as an ideal o[illegible]cer.

The Church should be proud of the subject of this sketch. He is a man of strong piety, splendid attainments and large capacity for work. He loves his Church, and his life's aim is to serve her.

Isaac L. Thomas is in the vigor of young manhood, a gentleman of fine and commanding presence, of great energy and staunch purpose, of generous culture. His best work is before him. If he lives he will be heard high up in the counsels of the men who are to determine the best that can be done for the uplift of the Afro-American.

NORMAN B. PINN.

Alexandria, Va., July 29, '93.

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To the 250,000 Colored Members of the Methodist Episcopal Church, my dear wife and three children, the Methodist Episcopal Church and the Christian World, is this volume dedicated.

AUTHOR.

⊙ Introduction. ⊙

We have not attempted to reply to the book of the venerable Bishop Foster on "Union of Episcopal Methodisms" because we felt that we were capable, but because something should be said by a colored man of the Methodist Episcopal Church, not only in our church papers, but in book form. There has not appeared in twenty-five years in our church a book that has disturbed the peace of our people so much as this one. It declares things about us that we are, indeed, surprised to hear. It emphatically states that there is no future for us in the church such as will come to others. It is claimed the things stated are true. We have endeavored in our reply to the book to deal fairly with the author. We have tried from the beginning to the end, to speak not only as a man, but as a Christian man. We have said some things, no doubt, that need no explanation. We regard many things said by the Bishop uncalled for, yet they must be answered, since they are intended, no doubt, to reflect upon us. We waited to see whether any of the men who have had longer experience and greater recognition in the church than the writer, would stand up boldly and firmly in the defense of our people. While the church has done much and is still doing for our elevation, it is not manly to allow even so high an officer as a Bishop to reflect upon us without refutation. Bishop Foster speaks in his book as one having authority. Some say it is the authority of R. S. Foster, but he says otherwise. The Bishop is in position to know whereof he speaks. God forbid that we ever lift up our voice or use our pen against Union of Methodisms. But we shall always oppose the kind of union that Bishop Foster advocates. It is not founded upon Christianity. We, in the name of Heaven and rights of our people, have the courage (others must judge the ability) to stand up for the rights of our people and allow no man, high or low, to reflect upon us nor urge upon the church to speak, yea, declare, to the colored members that they have received as high honor already as they are likely to receive in the church, without some form of disproval. The duty of the hour is not separation in churches on account of color, but organic union with all colors of mankind in the church of God. In the twenty-two chapters of our book we have not attempted to answer everything said by the Bishop, because such an undertaking would require a book thrice times as large as his. Our reply

is to the extent of everything that leads to race Methodism or race Christianity; reflections upon the History of the Methodist Episcopal Church, color the basis of recognition, courage and manhood, etc. The book; "Union of Episcopal Methodisms," has met with but little commendation from men of other denominations who are well known to the Christian world for their pure Christian principles; men who not only talk about the Fatherhood of God and the brotherhood of man, but practice it. All men, in Christ Jesus, with them, are equal. We cannot endorse the book as a whole under any circumstance, for the reason that it is just opposite to Christianity and the principles of the Methodist Episcopal Church. A few of our white brethren in the Church have come to our rescue while Bishop Foster in his book intentionally or unintentionally crucifies, as it were, the colored man in the church. We have sent our reply forth in the name of Christianity and in the defense of our people, who are 250,000 strong in the Methodist Episcopal Church. Great men err, and we think that it has been clearly seen by all who have read the "Union of Episcopal Methodisms"

SEPARATION OR CONTINUITY, WHICH?

OR

A COLORED MAN'S REPLY TO BISHOP FOSTER,

CHAPTER I.

THE AUTHOR AND THE BOOK.

THERE has recently appeared in the literary world a book written by Bishop Foster, of the Methodist Episcopal Church, entitled, "Union of Episcopal Methodisms."

Is it right for any official to advise the church to proceed with a measure that cannot be vindicated upon the principles of Christianity and when it is injurious to the prosperity of any of her constituency?

There is no doubt but what his utterances have been very cordially received by persons in and out of the Methodist Episcopal Church. It may help to strengthen the convictions of some of those within as to the future of the colored man, and prove to be an agent to help to extend the work of some without. After carefully examining the words, sentences and the conclusions reached by the author, we can truly say that none throughout the length and breadth of the Methodist Episcopal Church have sufficient cause to feel the baneful effect of the book, so much as the 250,000 colored members. When we consider that the church is composed of nearly every nationality upon the globe and none are invited to separate, be set up or apart but the colored people, it is enough to stir the

soul of each and every colored man in the church. The Bishop discusses at length how to get the colored man out of the Methodist Episcopal Church, and the Church South in. We do not criticise the author because he pleads most earnestly and tenderly for Organic Union of the two great Methodist Bodies, but because he seems so very anxious to get rid of us even at the sacrifice of Christian principles. The utterances of the Bishop, a high officer in the church, (beyond a doubt) will militate seriously against the success of the colored membership this quadrennium. When a man speaks against us whose voice and pen have been powerfully felt throughout the length and breadth of Methodism, it is time to speak. Bishop Foster in his book seems to challenge the least manifestation of manhood in the colored membership of the Methodist Episcopal Church. Can we afford to remain silent when he has sent his book broadcast over the world, reflecting most seriously upon us? I say no! The eye of the Christian world is upon us to see whether any colored men in the Methodist Episcopal Church, have the courage to answer Bishop Foster and plead for the recognition of manhood. We must not continue to speak in a corner, but openly before the world. The Bishop has been, and still is, the occasion of widespread alarm, discussion and discontent among our people. The salient points of the book have been presented in several church papers. The painful and widespread interest excited has given large reading to the book itself. Be it remembered that the voice of duty is the voice of God speaking out of the soul of each and every man. Obedience to its claims brings us into living and personal agreement with the highest law of God in the vast universe. We say again, for us to remain

quiet in the midst of the present commotion in our church, caused by the appearance of the book under consideration, would be to crush manhood, stultify conscience and consign our people by our silence to a place of perpetual inferiority. The duty of the hour demands that we awake and arise in the calmness and strength of manly dignity. The church has taught and urged upon us to be fearless and manly. To be otherwise would seriously affect the expectation of our benefactors who have labored assidiously to raise us from ignorance and degradation to intelligence and refinement. We cannot see that Bishop Foster has any more right to try to get the colored people out of the Methodist Episcopal Church, to make it possible for union with the Church South, than we have to suggest to the white members to get out, to make union possible with the rest of the colored Methodists. We cannot dismiss from our minds and hearts the words of the Bishop pertaining to our future in an off-hand and careless manner, as some of our leaders have tried to do. No person in the church who glories in manhood and Christian duty, would criticise us for replying to Bishop Foster. It may not have been his intention, but the fact is he has said some very hard things about us, things that he has failed to prove in his book. While we do not claim to know much, yet we are wise enough to say at least a few things in the defense of our people. We are the only members in the church that he regards as an evil. We do not object to union between the churches, North and South, but let it be cemented in the spirit of the supreme prayer of Christ, "That they all may be one, one in us, that the world may believe that thou hast sent me." Let the union when it comes be of all men in Christ Jesus. Not union of white Methodists, but all Methodists, then we will have one practical working body of Methodists of every tribe and tongue.

CHAPTER II.

TRUE CHRISTIANITY

THE believers, of the first and second centuries, were not divided on account of color. They knew no difference when it came to the church. One of the grandest results of these Christian principles was the new dignity given to man no matter how lowly or degraded he was. Christianity came to elevate, to ennoble and to bless. It raised the victims of bondage and oppression from the condition of the beasts and chattels to the dignity of men and the fellowship of saints. It was the boast of the Christian Apologists that in Christ Jesus there was neither Jew nor Greek, bond nor free—that in the church the conditions of worldly rank were abolished. The wealthy and the lowly slave bowed together at the same table of the Lord and side by side in their graves, returned to indistinguishable dust. Is there any reason that the manifestation of Christian life to-day, so far as it concerns the recognition of all men to all rights, privileges and positions in the church, should be any different from that of the early church? Christianity has entered the world and has become the centre of attraction, planting the idea of human brotherhood deep down in the heart of each and every one of its followers. God intended that there shall spring from this seed a church that shall delight to live and advocate the principles inculcated and practiced by Christ and his Apostles. The following is a sum-

mary of true Christianity: "Have we not all one Father? Hath not one God created us?"—"Malachi." "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth Him and worketh righteousness is accepted with Him."—"Peter." "And hath made of one blood all nations of men for to dwell on all the face of the earth. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."—"Paul."

Any branch of the Christian Church that seeks to build upon any other foundation will receive God's disapproval and fail. The principles of Christianity must win because they are certain and unfailing. The Church of Jesus Christ is composed of all true believers of all the ages.

It does not exist for itself alone. It bears a commission to all people.

By means of the truth regenerate life is offered to all men. The Lord Jesus requires his own bride—the Church—to go forth and propagate its life in the souls of men all over the world; yea, to the end of the world. To be a follower of Christ it requires all ruling thought and purpose engaged to lead one to do right and be right. True Christianity has been a great power in helping to increase and perpetuate Christian brotherhood; yea, everything for the elevation of mankind. It demanded the extinction of Feudalisms and got it. It demanded the abolition of Russian Serfage and got it. It demanded the education of the masses and got it. In the early part of the eighteenth century this principle of brotherhood sprouted forth into a grander and more consummate growth and generated the church into the spirit of a "Wesley," "that the

world is my parish." When we speak of Christianity we have no reference to that spurious, blustering, self-sufficient spirit which derides God and authority on the one hand and crushes the weak and helpless on the other. We speak of a Christianity which upholds the doctrine of human rights in church and state. Which demands honor to all men. Which recognizes manhood in all conditions. Which uses the church as the means and agency for the unlimited progress of humanity. This principle has its root in the Holy Scriptures, and it has been sent forth as a part of Christian life to stay. Some men have sought to crush it and it has crushed them. The principles of Christianity in essence, are of God and irresistible, because they are the mighty breath of God. Its present and future demand is equality of man in Church and State, irrespective of race, condition, or lineage. The only questton now remaining among us for the full triumph of True Christianity is the equality of the Negro. Perhaps we have not put it the right way. We should rather say the Church of to-day is on trial. The Negro is only the touching-stone, by the black man, she stands or falls. Christianity, when once concentrated, is a sledge-hammer whose blows no public wrong can long resist. God raised up John Brown and the Rebellion to awaken the public conscience to the evils and dangers of slavery, and finally resulted in the freedom of over four millions of slaves.

Times may change, men may change, but Christianity never changes. Its constitution is complete and therefore needs no amendments. God has sent it into the world for the express purpose of bringing peace out of confusion, to destroy self-righteousness and elevate all races upon the same platform in the Kingdom of God. She is going through the world even

above the thought of compromising with any individual or sect.

She has staked her existence on the eternal brotherhood of man. It is her theme everywhere. She has met with many enemies, some who claimed to be her friends, but in the midst of all that she rides above all her foes, outlives them all and shall finally swallow up them all. What, then, are the probabilities of the future? Those who are hopeful of effecting changes in Christianity may just as well be hopeful of changing God. Some men in the Church of God seem to forget that the spirit of Christianity rejects the factious barriers of caste and stimulates the very lowest of the kind to the very noblest ambitions of life. They forget that nations are no longer governed by races, but are everywhere called upon to be governed by Christian principles. They forget that the triumphant spirit of the Church of Jesus Christ is to regard all men, whether lowly or great. They forget that, regardless of Pope, Consul, King or oligarchy, this same spirit of Christianity lifts up her human sons to place and power, both to rule in church and the world, and brings to the front a Dane, as King of Greece and a Frenchman as King of Sweden; a Jew as Prime Minister of England; a Gallatin and Schwez as cabinet ministers in America; a Langston to Congrrss and a Douglas to cast the ballot for the Electoral College of a President of the United States. The achievements for the despised in the Church are going to be greater than even those in the State. Some seem to forget that Christianity is in the world directing the elevation of mankind. Others seem to have forgotten that education is spreading, and that all races are thinking.

Finally Christianity will take the weak things of the world to confound the mighty, and, by the Gospel, break down caste of

every kind and exalt the Fatherhood of God and the brotherhood of man. Yea, she will exalt the humblest of men to excellence, justice and all rights and privileges in the Church and State.

CHAPTER III.

THE HISTORY OF THE METHODIST EPISCOPAL CHURCH.

THE Methodist Episcopal Church from the very beginning demonstrated to the world that its principles were as broad as Christendom itself, and has come through storms to maintain them. Bishop Foster's book is without a doubt, out of accord with the very wisdom and spirit of the church. Yea, contrary to its principles, out of harmony with a century of history.

It is conceded by all who know anything about American Methodism, that the Methodist Episcopal Church is without a superior in its means and measures, to accomplish the great end, of the highest good to all men for whom Christ died.

Its gigantic means and well-nigh infinite measures have been the admiration of all good people. One of the measures which makes this church prominent among all other churches is that which has enabled her to successfully prophesy before many people and nations the rights of all men. She has invited into fellowship all the sons and daughters of Adam and has preached to them the glorious Gospel of the Son of God, without regard to race, color, previous condition or servitude. She has claimed that every man in her is equal, be he rich or poor, white or black. Her motto has been, "Men to the front regardless of color." The general principles which should guide Christians in their relations to each other as individuals are

equal rights to all in the church, but Bishop Foster's failure lies in the application that he makes as it regards the colored man.

Can the Methodist Episcopal Church ignore or reverse her history from 1844 to 1848 on which vast church movements have been justified? Can the Methodist Episcopal Church practically say that there is no moral questions involved in the treatment of the colored man before the Altar of God? Bishop Foster seems ignorant of all questions of principles touching our relations to the Church of Christ. To his mind, there is no test of equality involved in the matter of our being retained or practically invited and helped to go somewhere else. The church has been building up the eternal foundation—the Fatherhood of God and the brotherhood of man—for more than a century. Whatever the future may bring, that is the foundation stone.

We cannot tell future events, but we do know something of the past. We know that many true, loyal sons of the Methodist Episcopal Church have suffered for doing their duty in trying to erect the building. The church has said to all, come in. We know that some of all the known races are members. We know that the church has taken a decided stand against wrong of every kind and stands for the right. For the church to yield to Bishop Foster's views would be to stultify itself; it would draw a black mark over the pages of our history that now are white and clear in their record of Christian philanthropy and illustrious with struggles for the sake of our common humanity. She has made sacrifices to uphold and illustrate the doctrine, the brotherhood of all men in Christ Jesus. The record is not perfect nor altogether consistent, but it is strong and true in its insistence on the manhood rights of all men in the Church of God.

If our church does not remain for the brotherhood of man in

all rights and privileges, then she must die. If our church changes, then she cannot live—she will not deserve to live. Her foundation principles for more than a century have been the brotherhood of man. If the present constituency of the church will not submit to the domination of our fathers' position and they refuse to live in the spirit of the creed, then the Methodist Episcopal Church of to-day is already doomed.

We are confident she will be wise enough to escape such dreadful calamity.

The fathers of the Methodist Episcopal Church, if they were alive, who fought so heroically for universal brotherhood, regardless of color, would be astonished while reading certain portions of the Bishop's book.

We say again, that if ever the Methodist Episcopal Church recedes from her ancient faith and sacrifices at the shrine of prejudice, the Christian world will cease to hold her in high esteem. The church, if she expects to be endorsed by God in the future, must continue to wave one banner and cry aloud, "Ho! every one that thirsteth come!" Three-fourths of the Christian world are against race Christianity. If our church desires to become the forerunner in this matter among the great denominations that are composed of all races, it is with the church to decide whether it will be the best thing to do. She cannot deny the forgoing declarations without being regarded by the world as a backslidden church or a church fallen from grace.

Each and every branch of the Christian Church should oppose bitterly everything that is agitated with the end of separating or dividing the Church of God. The progress of the Kingdom of Christ in the world has already been hindered too much on account of multiplied denominations. It is not division we need to hasten the glorious consummation of our

Lord's Triumph, but unity. Not unity on the color line, but on the Gospel line. The standard of the Methodist Episcopal Church has been too high for her to consent to take back all that she has claimed. The church cannot, therefore, afford to surrender her principles since nothing has been produced that justifies such surrender. No one would likely decide from the past history of the church that she could adhere to the unreasonable demands or conditions of union and disunion as advocated by Bishop Foster.

If she is to-day what she has been in the past, then it is not in her to consent to trample upon or disregard the rights and privileges of any of her constituency. The love of change in the church from the good old way seems to have been a prominent characteristic of the author of "Union of Episcopal Methodisms" for the last twenty years. It looks very much like, that historical facts are disregarded and not considered important to direct the church in her future, concerning doctrines, polity, membership and recognition. The age in which they occurred and the circumstances which gave them birth, is regarded as a thing of the past, therefore, not important nor necessary to determine the present conditions. It seems that the rapid growth of the church demands change of principles to suit those who are quite desirous of being the leaders in organizing a Methodist Church with all races, the Negro excepted. The old foundations, to their minds, have become subverted, therefore the church needs new laws and forms of government that shall forever exclude the colored man. The church will, no doubt, find it necessary to pause awhile before she will allow herself to be moved from her well-founded principles or admit any fundamental changes as to the rights and privileges of any of her members. Those who propose changes to the extent of separa-

tion must demonstrate great judgment and principle, a large preponderance of the deliberative faculties, reasoning closely, combining accurately, advancing cautiously, developing slowly, every new conclusion and balancing justly the interests of all concerned.

The above is a description of the way and manner our fathers made the magnificent History of the Methodist Episcopal Church. If men are dissatisfied with the vital principles of the church, they ought quietly withdraw and not remain to agitate those who are quiet and furthermore endeavor to pull down or modify what has cost so much to build up and complete. The Methodist Episcopal Church is not in jeopardy. Let it never be removed from the eternal foundation on which it reposes and on which it has reposed securely so long. How few men can think and plan for others without danger to themselves and the future. Whatever changes in the modal or circumstantial system of the Methodist Episcopal Church may really be needed for the improvement and prosperity of the church, we deny that any such necessity extends to the colored man's exit from the church. The deep pulsations of the great heart of Christendom will be felt to its farthest limits the day the Methodist Episcopal Church recedes and becomes a race church. Is the church in darkness? Has she called Bishop Foster as the Watchman, to tell what of the night? He declares that the morning will never come until the colored man is out of the Methodist Episcopal Church. Just here we call up, yea, summons, the whole past history of the church to appear against the book, Union of Episcopal Methodisms, which is on trial before nearly 3,000,000 witnesses, charged with advocating a policy that puts the church in jeopardy. If the book expresses the sentiment of the church then it will live and the church will eventually die. If the church

lives then the book must eventually die. It is impossible for both to live. We say again, that the Methodist Episcopal Church of to-day, as well as of the future, must stand by the principles or landmarks of the fathers of early Methodism.

CHAPTER IV.

THE LOYALTY OF THE COLORED MEMBERSHIP.

WE HAVE stood firmly by the Old Mother, no one can truthfully deny: even amid all the criticisms and unbrotherly treatment we have received from other religious bodies. We have advocated, boldly and with delight, the broad Christian principles of the Methodist Episcopal Church. We have been true to the old Church if the truth is told concerning us. Are we to be considered a source of evil because we have manhood and think that it ought to be respected? If manhood does anything it certainly develops individuals, nations and churches. Is it unnatural for us to have it simply because we are colored? Bishop Foster in his book seems to challenge the least manifestation of manhood in the colored members of the Methodist Episcopal Church. Is it disloyalty to be manly?

Bishop Hurst says in his address before the General Conference of 1888, at the mass meeting of the Freedman's Aid and Southern Education Society, "that it was thought that our colored members might not be true to our church. We have no truer members on our Church Record than our colored members. They love our doctrines and our polity, and rejoice in our History."

The colored members of the Methodist Episcopal Church have been loyal for more than a century. Some have wondered how we could remain loyal so long. There has been something about the church that has won the heart of many of the men

and women of the race. Our loyalty has been a conspicuous feature in our religious life. We love the spirit of the church because it is the spirit of Christianity. Its past record, at least, shows that. We have never spoken unless in favor of the church of our choice. We have regarded the church as greater friend as we can find among the other branches of the Christian Church. Our endurance, amid great persecution from some without, as well as some within, is an evidence of our fidelity to the Old Mother of American Methodism. We presented ourselves for membership in the church when it was in its infancy. We have been as loyal as Black Harry, Bishop Asbury's traveling companion. We have never betrayed our trust, but have been as true as steel. Many inducements have been offered us to leave the old church; but we have stood our ground like true and tried soldiers.

We have not been slow to acknowledge the Christian philanthropy of our benefactors. We have praised the old Church which has helped us spiritually, intellectually, financially and socially. We have shown our love for and fidelity to the church by being diligent in helping to add to its membership every year. We have prevailed with some of the most intelligent men and women of the race to join the church of many colors, but in its law no color. The colored members generally felt at home in the Methodist Episcopal Church because they were born therein.

We have taken the advice of our white friends East, West, North and South, when given in the direction of our elevation. Surely we have used every means and seized every opportunity offered us in order that we might grow and develop into the highest type of Christian manhood.

No intelligent person, if he is sane, would dare regard us dis-

loyal simply because we ask for an equal chance with all other races represented in the Methodist Episcopal Church, when selections are made to fill the high offices in the church.

Our people are loyal to the church of our choice and this is true of ministers and laymen.

The love of our people for the church and their fidelity to her, are as deep as the fathomless sea and as abiding as the everlasting hills. The historians of the Methodist Episcopal Church have failed to record any facts concerning the colored man in the church, that would lead Bishop Foster to draw such severe conclusions. He says: "These members of ours (speaking of the colored members, of course,) for reasons which grow in force, do not remain with us without working evils to us that may become disturbing and disastrous." We suppose that because we have begun to speak for recognition, that we are the occasion of much evil in the church. The Bishop regards us an evil in one place in his book and then in another considers it right and proper that we demand recognition; but if we demand it in the Methodist Episcopal Church it is suicidal, but in a race Methodist Body it is all right. Other nationalties may speak for recognition in our church and it is all right, God is in it; if, on the other hand, we speak for recognition, the devil is in it.

The above analysis is about the correct solution of the Bishop's statements. He implies that the church has no power to become holy as long as she retains the colored man.

The church was regarded holy, perhaps, when the colored people were nearly all ignorant. And now, with all her effort and great desire to become holy, she cannot because the colored man has become intelligent and feels bent and bound to ask for recognition; his persistence agitates the church and prevents her from growing much in grace. From Bishop Foster's theory edu-

cation elevates other races and degrades the colored race.

In the face of such severe reflection our past history shows that we have been as true and faithful to the church as any of its constituency. Bishop Foster thinks it will be a blessing to the church if we just withdraw, and a great evil if we remain. We presume that he would be ready to depart in peace if he could only see us out—the evil; and the Church South in—the blessing.

CHAPTER V.

RACE METHODISM.

IT IS somewhat surprising to find one of our bishops advocating Race Methodism. It is bad enough when one of the very ordinary men of the church gets so far away from the principles of Christianity, but far worse when one of our chief pastors is found advocating such offensive principle; claiming that we can glorify God more and help to extend His kingdom with greater progress by the preposterous plan he suggests, advising the colored people to leave the Methodist Episcopal Church, and, if they are unwilling to go, then he thinks that it is the duty of the church to set them apart. In that act he concedes that the church will glorify God. It may be right and proper for the three Colored Branches of Methodism in the United States to form a great African Methodist Church in America, since they are already Race Churches. Such union, doubtless, would help as well as strengthen them. It is said that independence in church relations will develop manhood. Yes, it may, but will it not be manhood of a race type? Shut up any race to itself and you cut it off from the association that makes for broad humanitarian manhood in touch with the highest and noblest life of universal man. What every man of the colored race needs and has a right to, are the rights, aspirations, opportunities, ambitions, not of a Negro, but of a *man*. The highest expression of manhood is in the man Christ

Jesus. "We do not think of Him as a Jew or a Greek, but as a man. Race Methodism would involve separation in official ecclesiastical recognition of race distinction on ground of color. Such result would intensify and perpetuate the spirit of caste among Christians. Caste would be enthroned in the Church of Christ. The Negro would be set apart as an alien race, inferior and servile to the white man. It would put into the ecclesiastical law and polity of a great church the idea of separation and discrimination on the ground of color. God will never be honored by man if the above is to be the manner in which it is to come. We are sick and tired of so much emphasis being put upon our being Negroes. This question of Race Methodism involves not merely the church relations of the Negro, but all of his relations. It erects a wall impenetrable, insurmountable, and to be eternal. Race Methodism will never assist the colored man to ascend the plane of civilization and Christianization of this or any other country. It would not lighten the burdens of imposition and discrimination the race man labors under, nor obliterate color prejudice, nor cause other people to see that it merits more than it gets, politically, morally, socially or religiously; it would not have the tendency to remove from the young of to-day and the future the servile fear of the white man engendered during slavery in the minds of the race. Race Methodism would fatten, as it were, color prejudice to such an extent that its eyes would so swell that it would not even concede recognition to the greatest men of the race. Furthermore, the Northern and Eastern Colleges that now admit colored students would close to the race never to open again. Every state in the union would be tempted to pass a seperate car law; restrict the ministry, the professions, the mechanic and the wage-worker to seek his flock, his patients and his employers among his own color.

Then would naturally follow seperate taxation and appropriation. We would be cut off from being brought into contact with the master minds of the whites, thus making denser the cloud of discrimination, which would hide from us needy light. Those who agitate Race Methodism among us seem to forget that such a result would consign our race to such degree of humiliation or ostracism and imposition as would mark us deeper than Cain; make us become a repulsice and more to be shunned than the demoniac of Gadard, America's contagious leper—a hiss for the Anglo-Saxon. Now we ought to pray for the time when the Colored Race will rise *enmasse* and cry aloud. Give us an atmosphere where the survival of the fittest is the rule. Where brains, culture, logic, morality and religion are only necessary to the recognition of manhood. As a race, let us plead not for Race Methodism, but rather let us go forth arrayed in manliness to grapple with the sterner realities of life. Let us be heard everywhere that God is our Father and man our brother. Let Bishop Foster plead for a big Black Methodist Church in America and, on the other hand, let us oppose it with all our power. Doubtless, we will be the sufferers if he succeeds. He tries to make it appear that we shall receive more blessings than we will have room to contain. That is simply talk. We have heard that kind before. The sun is too high for him to make us believe that. When we separate from the Methodist Episcopal Church to unite with a big Negro Methodist Church it means that in the Church of Christ, at least in the United States among the Methodists, one man, because of the color of his skin, cannot aspire to the achievements and honors of a man. What effect will it have on our manhood and the manhood of our race? Will it help to gain us recognition in National life or in any sphere? If, in the Church of the Lord Jesus, such

race distinctions prevail, if we, on an ecclesiastical basis, for the sake of peace depart as an alien race, what can we ever then hope for in civil relations? If ever there was a time for testing it is now. Let the Methodist Episcopal Church ignore us and then we shall be able to see beyond a doubt that she desires us out. The Sainted Bishop Campbell, of the African Methodist Episcopal Church, believed that the elevation of the colored race in this country was not in separation from the whites. but in assimilation. Assimilation in church and state with those who have the money and the land; who run the industrial, political, educational and religious affairs of this country, and that it is as universal as it is hazardous to array any one race of a nation against another when both are equally native and neighbors. Let the race churches enter into organic union among themselves, if they so desire, and which they are likely to do, but our people do not believe in race churches. We go in for the unity of only one race, and that the human race especially in ecclesiastical matters. The church should ever be the nearest visible picture of heaven. Let our people continue to discuss, like intelligent men, the great question that they deem of importance to the greater development of the work among them. We say again, no doubt it will be a wise thing for the three colored branches of Methodism to unite, but for Bishop Foster to advocate merging the colored members of the Methodist Episcopal Church into the great United Body of Colored Methodists, would by far be a greater evil than their remaining, contending in a manly way for recognition within the bounds of the church wherein they were born. If the religion of the Lord Jesus Christ is destitute of the power to bring all races together in one Christian brotherhood, then it is by no means the religion that the world needs. It is a reflection upon

the Founder of Christianity for anyone, be he high or low, to advocate race religion. Race Denomination hardly means anything. If we advocate anything along that line it must be and can only be Race Christianity. All denominations claim to be built upon the principles of Christianity. Who believes that strife would cease among the white and colored simply because the colored Methodists of the United States would agree to organize a Negro Methodist Church to satisfy the whims of some white and colored men who need more grace or who have lived in the Church of God without having learned the a, b, c's of Christianity. A Colored Methodist Church and a White Methodist Church in the United States would cause far more strife than is likely to be if the Methodist Episcopal Church will carry out her principles. If we deem it necessary to be separated here on account of color, then would we, of course, desire the same in heaven, unless we all become one complexion, and that is not likely to be. Some white men have overvalued themselves and think that they are better than men of other races, especially the colored race. They, like Peter, need a vision. Will the color line be drawn in heaven? Will those of different races be confined each to its own suite of apartments in the Father's house? If so, they should worship apart in this world. But if there are to be no division walls in the Celestial City, such walls should not separate Christians on their way to our Father's house. We say in substance to our white brethren as Ruth said to Naomi, "Entreat me not to leave thee or to return from following after thee, for whither you go we will go and where you lodge we will lodge. Your people shall be our people and your God our God. Where you die will we die and there will we be buried. The Lord do so to you and more, also, if aught but death part you and us."

CHAPTER VI.

THE COLORED MAN'S CLAIM.

THE Bishop says concerning the claim of the colored members of the church: "They ask and claim it with persistence that they shall not be discriminated against in the high offices of the church." We admit that the time has been during the history of the colored man in the Methodist Episcopal Church that for him to claim equal recognition would have been absurd. His condition, as well as his illiteracy, would have been reasons in our judgment sufficient to justify the church to refuse to adhere to his claim. But after nearly thirty years' association with and under the instruction of cultured white men in Church and State, we have been able to advance so rapidly in ecclesiasticism, etc., until Bishop Foster himself acknowledges that among the colored members of the Methodist Episcopal Church are men competent to fill with honor and ability any office in the gift of the church. We quote from his book of Union of Episcopal Methodisms: "Some of these brothers (speaking of the colored members) are equals in talent with their white brothers. They are not slow to discover that. It would not be strange if they are prompt to assert it. They do now declare it." It has been admitted by Dr. J. E. Rankin, President of Howard University, Washingtan, D. C., that the most unique and wonderful chapter in the history of Education is that which tells the

story of the education of the Negro of the South since 1865. So great a work was never done in all the world before. No other illiterate people during such a period of time have ever made such progress. The Methodist Episcopal Church cannot expect the colored man to consent to occupy always an inferior position in the face of all that has been as is still being done to elevate him. Bishop Foster says if we, with a full understanding of the case, prefer to remain with the Methodist Episcopal Church in peace as we are abandoning the expectation of the preferment which we desire and for which we are ndicating a perfectly legitimate disposition to contend, the church will continue to regard us as brothers beloved and administer for and over us in every respect as she does for all her children. The above sentence is taken from a line of discussion which emphatically declares that it is impossible for the colored man to receive as high recognition in the Methodist Episcopal Church as a white man, even though he be more competent than his competitor in every respect. We are happy to know that the colored race is producing, even in the Methodist Episcopal Church, a type of manhood that laughs at the above absurdity. We are not the only race in poverty and ignorance that is being assisted by the church that is known as having aspirations to fill the highest offices in the gift of the church; but other nationalities and races, some who, although quiet now, will in the near future consider it right and proper that they receive recognition in the high offices of the church. The only way that our church can possibly relieve herself of the growing aspirations of distinct nationalities within her borders, is to restrict her field to the Anglo-Saxon. And by so doing the motto of John Wesley, "The world is my parish," will no

longer have effect upon the Methodist Episcopal Church. Then all mankind will know that none are invited within the borders of the church but the white man. We intend to claim our rights, given us by the church nd Christianity. There is no doubt that we are right in our principles that equal rights belong to all men and that the rights of every man shall be respected by all men. There is no doubt that if white men were in our place they would claim their rights far more tenaciously than we have. Our claim is for recognition in the Methodist Episcopal Church not as Negroes, but as men. We have been too easily satisfied and we have been hindered on that account. We have not had the courage to express our conviction fearless of results. Hence many of our race have compromised to the detriment of our people, simply because a hush position has been offered them. We have claimed the right of education and we have got it. We are now claiming recognition in the Methodist Episcopal Church without restriction on account of color. We are not pleading for any special laws for us but those already existing put in operation. If we are capable of doing what others can do in the church then duty to ourselves and the future generations of the colored race demands that while others are aspiring to be promoted to the highest offices in the church, we have perfect right to do the same, regarding, of course, compency and fitness in every respect the standard. The glory will pass from any people whether in Church or State, who are unwilling to accord equal rights to all men. Looking back through the long ages, we thus behold a time when Egypt poised on a pinnacle of national splendor regarded with much contempt and prejudice those who were then half savage inhabitants of Greece. The

wealthy, powerful, polished Egyptian looked upon the Greek as a vile, corrupt people, and so far as social equality was concerned it was impossible. The Egyptians permitted the Greek to live on the borders of their territory. And while so situated they seized every opportunity to become wise in all the learning of Egypt. The once despised Greek now begins to arise in such might and power until finally kings of Greece wedded the queens of Egypt and the heel of the once despised Greek barbarians was planted as that of a conqueror upon the neck of the crumbling Egypt. God has always overthrown the proud and self-righteous who have tried to hinder the progress of their more unfortunate brother. He who puts obstructions in the way of a brother who is undoubtedly destined to be the equal of all men in every avenue of life, will be severely punished for such malicious act. We are hungering and thirsting after wisdom and have long since learned that it is the key which unlocks all portals of wealth, fame and power. This key no mortal can wring out of the hand of its possessor. We have reached the crisis in the Methodist Episcopal Church that we not only possess it but are using it, not as cowards, but as fearless as a Luther or a Wesley. David Crocket said "first know you are right and then go ahead." We know we are right in claiming the highest recognition in the gift of the church; we, therefore, intend to go ahead on that line. Ignorance and servitude mark cowards. Education and liberty mark heroes. Broad statements like these weigh vastly more than our flattering tribute to men who seek to deprive us of our rights. Those who are trying to convince us simply by theory that the colored man is not discriminated against are not making much progress in that direction. A letter recently

appeared in the *New York Advocate* from the pen of Bishop Mallalieu "Support our Methodism" and William Taylor, in Calcutta which shows that the relation of all men in other countries are quite different from what are seen in America. The Bishop says, speaking of condition that prevail in European countries. "It was especially noticeable that Europeans and Eurasians and least one family of jet black Negroes, were mingled together without any of the abominations of cast and color prejudice one sees so commonly manifested in the United States." The church claims not to be a cast church, therefore she will have full opportunity to prove in the result of the present agitation caused by the Bishop's book. We intend to knock at the door for entrance.

CHAPTER VII.

COLOR A HINDERANCE TO PROMOTION.

BISHOP FOSTER states that nature has established the color line, the insuperable obsticle to the equal rights, privileges, and emoluments of the colored man with his white brethren— What does he mean by this? Does he mean to say that our common Father has placed upon us a mark that bars us from all that is right and proper for our white brother? If this is the bishop's meaning, then, the blame belongs to God and we should not be held responsible for it. But it will require more than what he has said or can say to make it clear, that God has so intended to curse a portion of his creation.

Christianity regards all men equal, and offers all races equal privileges and recognition. It is not christianity that directs men to draw color lines and debar others from recognition in the highest offices of the church because they are connected by nature with a certain race, but the whims of those who need to go to the word of God and learn the principles of christianity as they are, and not as they would like for them to be. Hence a man to be regarded incompetent for high position because he is colored is nothing more than a notion. Its desolation will come especially from the domain of christian principles. Like all other great battles of human depravity it is to be fought and conquered by manly efforts and with the weapons of truth. Can there be universal brotherhood in the church not

in name, but in fact? We have no doubt it can if men will live and preach christianity in all of its bearings. Color seems to be everything with Bishop Foster. He declares for a colored bishop to preside over a white conference "would be impracticable, cause disruption in the church and would be suicidal." Impracticability was not pleaded, no disruption followed nor suicide committed when colored bishops presided over the Ecumenical Conference, and the Centennial Conference of 1884. Color seemed to have vanished in those conferences. If a colored man is permitted, and considered worthy to preside over the entire Methodist Family at its great gatherings, why is it impracticable for him to preside over any portion of the family? If the Bishop is correct, then it has been the custom of the Methodist Episcopal Church to allow a colored bishop to preside over her when associated with other branches throughout the world in a big Methodist Conference. When thus associated, she has disguised herself and pretended to others who had no race predjudice that she regarded all races worthy of the highest recognition and gloried in the wonderful and unequaled advancement of the colored man, who is now prepared to preside over a great Conference of ministers and laymen, with intelligence and dignity, while in heart considers him unworthy of such honor simply because he is colored. Bishop Foster may talk about providential impediments, but the only impediment he raises against a colored man being worthy to preside over a white annual conference, is, his complexion. He speaks of providential impediments and develops color all the while. The only objection that is ever raised against a refined, educated, christian colored man, is his color. Honest men every where will acknowledge this statement to be

true. We are not asked in Bishop Foster's book to separate because we are poor and generally illiterate, nor because we have not been much financial and intellectual strength to the church. There are other nationalities in the church who are in the same category; He does not invite them to go but only regards it necessary that we go and gives no reasons but that we are colored, and our color is not elligible in the Methodist Episcopal Church, and that it will be better for all concerned.

The root of the whole matter is that we are colored. If the church desires us to separate for the main reason given by the Bishop, then, she will not treat us as well as the Church South treated her colored members. Dr. Harrison gives two reasons why his church set her colored members apart in 1870, 1st Because they had become enemies to the church. 2nd They had reduced so rapidly in numbers. I quote his exact words; "There remained to us in 1866, 78,742 colored membors but insidious influences were at work among the Negroes. They were induced to regard their old masters as their enemies, and a new set of masters took possession of them. The Negro's duty in his changed condition was to aid every instrumentality that could distroy the Southern Church. Hence in two years time our Negro members dwindled down to 32,085 and two years after that, in 1870 a colored church was formed, styled "The Colored Methodist Episcopal Church in America." The Methodist Episcopal Church has no such reasons for setting us apart. We have been true and loyal from the very begining of the Old Church, and have increased through much opposition to more than a quarter of a million members. The Bishop in question, appeals to the church to set us apart for the main reason that we are colored. The Methodist Episcopal Church in the past

has taken a bold as well as firm stand against any branch of the Christian Church being organized on color-line or any discrimination on account of color being tolerated any where within the bounds of the church. The New England Conference speaks in 1864, Dr. Kynett in 1868 and Bishop Merrill in 1891. The New England Conference past unanimously in 1864 the following resolutions: "*Resolved*, that we continue to cherish the conviction that separate churches and conferences on the basis of color are prejudicial to the catholicity of our holy religion, to our high denominational work and to the unifying of the nation. *Resolved*, That we respectfully recommend the General Conference to construct its work in the South on the holiest, broadest principles.

Resolved, That we respectfully recommend the General Conference to remove the limitation of the exercise of his Episcopal function in the case of Bishop Roberts.

Resolved, That we approve heartily the resolution and unanimous action of the late Mississippi Conference in recording itself against all caste.

Resolved, That, we trust the Church Extension Society will in all its operations act without partiality towards race or color."

Dr. Gilbert Haven, afterwards Bishop, was a leading advocate in the adoption of the above resolutions. Dr. Kynett in pleading for larger contributions for the Church Extension in the South, said in 1868: "The Church Extension Society will find but little success until it stands forth the earnest apponent of all race distinctions. The next General Conference ought to forbid by solemn resolutions any recognition of color in any of our Missionary work, and ought to urge the Church everywhere to cast off these filthy rags of self-righteous caste

and put on the only Christ robe of brotherly love. As we fought against slavery, so must we now fight against caste, they are the same root."

Bishop Merrill says 1891 that, "The Church of God is the first place for the recognition of human rights of every kind.

We cannot therefore believe that this question of race is to be a final hinderance to the union of the churches. While the Methodist Episcopal Church would gladly lead all branches of Methodism into unity, she cannot lower her standard for the accomidation of any prejudices against race or color. The only ground broad enough, and solid enough for her to stand upon whether alone or in unity with other Methodisms, is the Golden Rule doctrine of equal rigths in the kingdom of God,. all who come into fraternity with her or in closer union, come with full knowledge of her record, and knowing that she cannot recede from the high ground taken. The New England Conference, Dr. Kynett, and Bishop Merrill reiterate the past sentiment of the Church. Any one reading certain portions of Bishop Foster's Book would consider "The Anglo Saxon Methodist Episcopal Church of America the proper name. and not the Methodist Episcopal Church.

The Bishop claims that it is right for us to separate from the church of our birth, and wrong and disastrous if we remain. He claims that it is right and proper for the Church, North, and South to unite, and wrong for them to remain apart. We must admit that we fail to see from a christian stand point the logic of the Bishop's reasoning upon this point. He repeatedly says that it is wrong for us to remain, but gives no reason but that we are colored, and that it is right for the church North and South to unite because they are white. He seems

to think that color should determine promotion in the Methodist Episcopal Church. If you are white no barrier to promotion if qualified, if colored barrier even if you are better qualified than your white brother. The fact that you are colored is sufficient to prevent your promotion to the highest offices in the church. That is Bishop Foster's theory—weigh it.

Bishop Merrill says in his book on Organic Union, "That it has been said by some that this question of color will be an obsticle in the way of consolidation with the Methodist Episcopal Church, South. It has caused some hesitancy in the past without doubt, possibly it may in the future. There is no prejudice that dies harder than color prejudice." Bishop Foster takes identically the very same position to justify separation on account of color, that was taken by our Southern brethren to justify slavery. The Bishop has hope of the colored man becoming the Chief Magistrateiof of the United States, but has no hope of him receiveing recognition like other nationalities in the church. He said while preaching at the Opera House at Frederick City, Md., March 1890, during the session of the Washington Conference, "that there is some confusion in congress about the future home of your people, but brethren, be cheerful, cultivate your minds, and your children's and out of your race shall come one who shall hold the reigns of this government. His parents might perhaps be living upon the suberb of some great city or in some swamp where the passers by are few and far between." Our dear Bishop must have been out of the flesh when he in the past preached those great sermons on universal brotherhood, the condition, association and enjoyment of the saints in heaven. But when he wrote his book on Union of Episcopal Methodisms he must have been

in the flesh. Just here we will say that the succuss of the Methodist Episcopal Church in the future (as well as the past) will depend upon the recognition of brotherhood in the church without race distinction. We have no desire to be a pest to our white brethren. If qualifications of colored men have no force toward electing them to the highest positions in the church, as Bishop Foster says, let us know. If the church was willing to retain us and call us brethren beloved, while we had no special aspirations, and now feel that since we have developed through her assistance, men who are recognized even by Bishop Foster as qualified to become his colleague upon the Episcopal bench; and if because of these improvements we have become the bone of contention, the dissatisfaction and the main hinderance to the progress of the Church, speak! Above all things, let us not forget that the King, invisible, immortal, eternal, is upon the throne of the universe; that caste, bigotry and race-hate can never reach that. He is everlastingly committed to the interests of the oppressed and despised; that He is constantly sending forth succors and assistances for the rescue of the wronged and injured; that He brings all the forces of the universe to grind to powder all the enormities of the earth and to rectify all the ills of humanity, and will hasten on the day of universal brotherhood

CHAPTER VIII.

ORGANIC UNION OF ALL METHODISTS IN AMERICA NOT DESIRABLE.

BISHOP FOSTER thinks and thus advocates that there should only be two branches of Methodism in America, one white and the other colored. His theory is that if Methodism were thus divided great good could be accomplished. He does not see the propriety nor even the benefit of organic union of all branches of Methodism. He sees the propriety and the benefit of all branches of white Methodists uniting, but not of the colored and white. He says the latter is not mooted. The pathetic appeal made by Bishop Foster at the Second Ecumenical Conference was doubtless misunderstood by many. Instead of appealing for organic union of all branches of Methodism, he was appealing for union of the white Methodists. A person reviewing the book under consideration would receive an impression that there are only two races in the world—the white and black. We suppose, then, since nothing is said of the other three races, they are counted with the whites. Thus, technically speaking, there are really only two races in the world—white and black. The Bishop says that it is not prejudice that makes the separation of the two races necessary, but the greatest good for both. The greatest good in what way? He attempts to answer this question by saying the union in the one case might secure the greatest good. He says further that such separation and union would prevent manifold evils. The Bishop presents

his proposition, states his premises, but seems doubtful as to the correctness of his conclusion. It is stated by the author that at one time union was necessary of white and colored Methodists, but there have been great changes. Union now will provoke friction and other forms of evil. Therefore, it is better for both races that they separate. There is a feeble attempt made to bridge the great gulf between the two races by regarding among the remote possibilities that after all there may be a kind of union among the white and colored Methodists on the color line. Instead of men of God pleading for separation or showing a disposition to refuse to fellowship a child of God of the blackest hue, they should be on their knees weeping and praying not only for the unity of all Methodist branches, but all branches of the Christian Church. The colored Methodists are preaching the same kind of Gospel that the white Methodists are. The government in the main is the same. Why, then, we ask. is union of white and colored not desirable? We answer, because when thus associated they come in legitimately for the same recognition as other men. Therefore, to prevent such organic union of all branches of Methodism is not desirable. Bishop Foster thinks that the white and colored Methodists should be two currents, like a lake in the Rocky Mountains, flowing in opposite directions, each watering its own region and at last meeting in Eternity. We suppose that when the white Methodists understand that they will be associated with their colored brethren in heaven they will prefer sailing further down the Ocean of Eternity, leaving their colored brethren behind and to themselves, while they dwell forever on some bank of the Celestial Shore where the inhabitants are all white. If a colored saint happened in that region of glory and desired to mingle with the saints there, those from the Methodist Church would

politely inform that colored saint that the region he desires to enter is for the white Methodists and all other white saints. His attention is called to the fact that when in the other world they believed and advocated the separation of saints on the color line, and that they prefer the same there; go back to your own region, and praise God among your own people.

The above expresses the wishes of some in the visible church —don't mistake the word. We did not say some in the invisible church, but some in the visible church. All praise to the Lord Jesus Christ that Christianity knows no color. The Bishop seems to have discovered a religion that will justify the Methodist Episcopal Church to draw a color line in her very principles. She started on a great mission; yea, the mission of Christianity. She has had marvelous success among all races. Now she is called to halt by the Bishop. To consider with great seriousness the necessity of sifting out or separating the fish that have been caught in her great net. She is advised to cast away all except the white, (and, by the way, they all seem white to they Bishop except the Negro). They will spoil the white fish if they are allowed to remain with them. So the Parable of the Kingdom of Heaven taken from the net illustrates the Methodists of America. The Bible says that "the net was cast into the sea and gathered of every kind, which, when it was full, they drew to shore and sat down and gathered the good into vessels, but cast the bad away." The Bishop regards the white Methodists good fish, and since we are an evil, we must be the bad. Therefore, he feels justified in urging upon the church instead of inviting the colored branches of Methodists as well as the Church South to unite, that the colored people already in the Methodist Episcopal Church be merged into a big Negro Methodist Body, and with laws clearly stated that none can

unite with it but Negroes. The colored members of our church made a mistake when they agreed to colored conferences and white conferences, white churches and colored churches. We are led to believe that the older preachers who consented to such arrangements were made to believe that it was the way, and only way, to promotion, so they submitted to the inevitable. Separation began in church relations from that very moment, and Bishop Foster tells us that there is a gulf between us and our white brethren. He thinks that the Methodist Episcopal Church has enough upon her already, so concludes to put it upon the broad shoulders of Nature and declare that Nature has made the gulf. Nature is not the author of our religion. Who will declare that the Lord Jesus, the author of our religion, has made a gulf between the races in the Church of God? Prejudice has made the gulf and nothing else. There are five lines in general that divide the races naturally. There is no division in the church in any of these natural lines, only when it comes to the Negro. Therefore Union of Episcopal Methodisms is not desirable because that form of government exists among colored Methodists; if it did not, then the Union of Episcopal Methodisms would be desirable. Those who fail to preach, teach and practice Christianity will soon be gone. God will remove them out of the way that the church in every branch may teach a Christianity not of color, but of the Fatherhood of God and the brotherhood of man.

CHAPTER IX.

NO COLORED BISHOPS UNTIL CONSTITUTION OF THE GENERAL CONFERENCE IS CHANGED.

BEFORE colored men of the Methodist Episcopal Church, living in the United States, can become general superintendents, the Bishop says "that a new law would have to be made which would require a change of the restrictive rule by the process under which alone that change can be made, since it would be an infraction of the general superintendency guaranteed and required to be preserved by the restriction and thus place out of the power of the General Conference." The Discipline says in the Constitution of the Church or General Conference, paragraph 67, section 3, that the General Conference shall not change nor alter any part or rule of our government, so as to do away Episcopacy, nor destroy the plan of our General Superintendency; but we may appoint a Missionary Bishop or Superintendents for any of our Foreign Missions, limiting his Episcopal jurisdiction to the same, respectively. If a colored minister residing in the United States cannot become a general superintendent it is not the law that prevents it, but something not worthy of the Church. The statement of Bishop Foster does not harmonize with the restrictive rule. He says a new rule must be made before the colored man can be thus honored.

The rule does not warrant, in our judgment, such conclusion.

We admit that if the colored man is elected bishop at all in the United States, it does not seem among the near possibilities for the following reasons: If he is restricted to exercise his Episcopal functions in the colored conferences, then beyond a doubt the restrictive rule, relating to the authority of bishops, must be changed, because no bishop residing in the United States can be any less than a general superintendent, nor can he exercise the functions of his office over the colored conferences in the United States if he resides in a foreign country. So the colored man must either be a general superintendent, the restrictive rule changed to make him elligible to preside as bishop over the colored membership, or he must be no bishop at all unless elected for some foreign field. Bishop Foster says it is impossible for a colored man to be elected general superintendent in the Methodist Episcopal Church. We know that he cannot be elected by the colored delegates, because they only number about 60. Will, at least 200 white delegates support a colored man for a general superintendent? It is presumed that at least a hundred of the ministerial delegates among the whites in 1892 desire to be bishops, and fully that number who were not delegates desire the office and hope that they may be called to that high position like Bishop Newman, who was not a delegate when elected. It is yet to be known that a white man will consent to yield his chances for promotion to high honor, especially when it is for life, to favor a colored man. We are very glad that some of our colored leaders are hopeful that a colored man will be elected general superintendent at the next General Conference. We are very glad, also, that our white friends are going to put a colored man in, although 200 white men are very anxious for the office. It is a rare thing that a colored man gets

anything that a white man wants, especially when it is in the power of the latter to control it. General superintendency for us is not as near as some think.

Perhaps we can see a little more light under our second consideration. If a colored man cannot be elected general superintendent then his next step is to get the restrictive rule changed so that he can be bishop over the colored membership. To accomplish that the law requires that three-fourths of the Annual Conferences concur with the reccommendation and a majority of two-thirds of the General Conference. Not three-fourths of the Annual Conferences or a majority of two-thirds of the General Conference, but both. If this change can be effected it seems to be the only hope at present for the colored membership to be represented on the Episcopal Board. It is thought by some of our white friends that this is the only change that could be made in the organic law of the Church, distributing the Episcopal service on a similar plan to that which now prevails in the churches. The white bishops restricted to the whites and the colored bishops to the colored. This seems the next best provision if the colored man cannot be elected general superintendent. Efforts should be put forth at once to consummate this result. We should begin to agitate something now that is likely to meet with the approval of the General Conference of 1896.

The growing intelligence of ministers and laymen among us is developing serious consideration as to the need of one or more colored men being as highly promoted as they can be in any other church that has the Episcopal form of government. Bishop Foster himself admits that the time has come that some colored men should be elevated to the Episcopacy among the colored membership, but not as general superintendents. If the

General Conference refuses to agree to some measure that shall enable our people to silence forever the argument of those who advocate that the colored man in the Methodist Episcopa Church cannot rise higher than a Presiding Elder, Field Agent or editor of a paper; all these offices, however, restricted to the colored wing of the Church; then we will certainly have reasons sufficient to lead us to believe that it is the purpose of the Church to hinder our progress or hinder us in such way that we will be unable to refute the arguments made against us. Give us a chance so that we might be encouraged to go forward with our work, praising God and showing greater fidelity to the Old Mother of American Methodism than ever before. Since the Methodist Episcopal Church has been a great instrument in helping to elevate us to our present attainments, we prefer continuing under the old banner. We say again, if the colored man in the Church cannot be elected general superintendent in the near future, then let the restrictive rule be changed and the colored delegates elect their bishops and all other officers and the whites do the same. We all should pray that there be no separation among us on account of color. The book of Bishop Foster is either a forerunner of good in the Church or of bad. We truly hope that when the present agitation is over that some wise action will be taken that will bring peace out of confusion and prove a blessing to all the members of the Methodist Episcopal Church. Let the Church do right in 1896 as she did in 1844.

CHAPTER X.

UNION OF THE CHURCH NORTH AND SOUTH.

THE author of "Union of Episcopal Methodisms" seems at present to be the most conpicuous advocate the church has for Organic Union with the Methodist Episcopal Church, South. He pled for it at the second Ecumenical Conference and now pleads in his recent book.

We should remember that Organic Union is not spiritual unity. If organic union ever comes between the Methodist Episcopal Church and the Methodist Episcopal Church South, it must come naturally from the inspiration of the spirit, whose grace and guidance have prepared it. It can not be forced in the absence of spiritual unity. The essential bond of union is not external but spiritual. Denominations closely related in faith and polity, with the progress of events but the changed conditions attending them and the enlargement of christian knowledge and charity, will find reasons for union without any one trying to force it when it is seen that neither is ready. The Bishop sees the following in his vision, when the colored man is out of the church and the Church South in—"A thrill of joy and renewed confidence and hope through the heart of the nation; patriots and statesmen blessing and honoring the United Methodism, the sister churches commending the result, religious and secular press of the land sending *paeans* to heaven and hailing it as a harbinger of good; North and South sharing the common joy; he sees new life springing up in the nation itself, recognizing it not simply as a

thing that is right and honorable but the beginning of a better future for the religious and political welfare of our land; yea bringing an end to sectional confusion, giving general satisfaction. From such union dying hearts flowing together long alienated love flowing in a hundred thousand homes as if just enjoyed for the first time. Bishop Hedding of the Methodist Episcopal Church and Bishop Andrew of the Methodist Episcopal Church South, returning to earth like a Moses and Elijah to unite with their brethren in the church militant 5,000,000 strong in praising God, that there is no more church North and South, but a Methodist Episcopal Church without boundary. The foundest hope of the Bishop is still a vision. If the signs of the times indicate anything, they surely indicate, from the writings and actions of the Church South that they are not at all anxious to unite with the Methodist Episcopal Church. Bishop Merrill in speaking of the attitude of the delegates of the Church South at the Ecumenical Conference in Washington, D. C. says, "It was noticeable that the representation of the Methodist Episcopal Church South remained silent on that occasion, so far as organic union was concerned." From that silence and from the comments afterward made in their papers, it is readily inferred that those in position to direct public sentiment in the Southern Church, are opposed to the agitation of this subject. There is probability that organic union with the Methodist Episcopal Church South, will ever be consummated without a pretty thorough sifting of the old issue. Dr. Harrison, Book Editor of the Church South, says in his book on "Methodist Union" "that by the legislation of Bishop Simpson in the Northern General Conference of 1848 whereby the reunion of Episcopal Methodism was rendered forever impossible." He says as to the possibility of organic union, "There are many reasons why the Church South should remain independent, that we of the Church,

South are as nearly unanimous to-day as we were in 1844. We desire no prosperity that is purchased at the expense of our brethren in any section but we claim to be the best judges as to the wants, the needs and the prospects of our people." He therefore implies in what he says that it is best for their church and the Methodist Episcopal Church to pursue their work. Competition will natually come to pass Each church will appear at times as crossing one anothers path. But let the competition be of the healthy sort, helping more than it hinders and preventing neither kindly interest in one another's welfare, and above all promoting such co-operation that will bring great blessing to each. Bishop Foster has hope of organic union with the Church South if the Methodist Episcopal Church can get rid of the colored man. He thinks before the Church is compelled to act the end might be reached if we will consent to withdraw and the reason that he gives for our withdrawal is that the way would open to our white brethren of the Church, North and South to a genuine and undisturbing fraternity and to modes of helpfulness which cannot exist while we remain." The secret of the whole matter is that there cannot be any organic union of the two churches as long as we remain. Is it true that the Church South is unwilling even to consider organic union as long as the colored man remains the equal of any member of the Methodist Episcopal Church? Has the augument of the Church South on the color line grown to such convincing proportions that our Church can no longer survive unless strengthened in a consolidation with the Church South to the exclusion of 250,000 colored members? From the argument of Bishop Foster it seems that the Methodist Episcopal Church cannot advance in the future unless united with the Great Methodist Episcopal Church South. It seems from the argument unless the Church South comes to

the rescue of our Church, failure and finally annihilation, the inevitable. Has God forsaken the Methodist Episcopal Church? If he has it has been very recently. Has the mission of the Church ended toward helping to lift up the colored race in America? Bishop Keener, of the Church South, in 1885 in addressing the South Carolina Conference, seemed to glory in the fact that their church in that State was white. He said: "Think of our Church in South Carolina as solidly white." Our Church has never been a white man's Church, but the Church of all men. The time has been that a colored man was regarded a full brother—now he is not. Therefore he seems to stand in the way, according to Bishop Foster's theory. In the way of what? He answers, Union of the Church North and South. We ask again is it true that the Methodist Episcopal Church must unite with the Methodist Episcopal Church South in order to carry on her work in the future? It seems to us that if our Church can no longer advance among the white Methodists in the United States, and since she has always been known as a church not of one color, but every color, then it would be right and proper for her to turn her forces to the one billion and fifty millions of the human family comprising all nations who have never heard the Gospel. Think of them in Africa and other lands; yea, the islands beyond the sea. Never before as now was the field as "white for the harvest." We beseech the Church in the name of a common Saviour and a common humanity not to delay its mission to stop and contend for organic union on the color line. The Gospel has been brought to us and others through great sacrifices of the Methodist Episcopal Church. The Lord says: "Every place wherever the sole of your feet shall tread shall be yours." Therefore the Methodist Episcopal Church cannot agree to organic union even with the

Methodist Episcopal Church South unless it be upon the basis that she cannot—yea, she will not—recede from the high ground taken. No union unless with all of the members of our Church. Bishop Merrill says in his book of Organic Union, page 101: "It is pitiful when we come to think of it, that because of color prejudices there should be organized churches for different races with all the paraphernalia of denominational appliances. The principles of the Methodist Episcopal Church do not require such arrangements. Within her pale are some hundreds of thousands of colored people whose rights are as sacred and as sacredly guarded as are the rights of any other members." No union will be blessed of God that is not based upon the broad principles of Christianity. Let the two churches remain apart even until the end of time unless the union can be effected so as not to exclude any members of either church or limit the rights and privileges of the same.

CHAPTER XI.

THE RESULT OF SUCH UNION.

THIS chapter is very closely allied to the previous one. The Bishop gives ten reasons for union of the two Churches, North and South:

1. Hostility would cease among white and colored.
2. It would prevent further waste of money.
3. It would develop a better type of manhood among the colored people.
4. It would afford a greater opportunity for self-support among the same.
5. It would repress ambition for higher recognition.
6. It would prevent insincerity.
7. It would improve the condition of the colored people.
8. It would multiply friends to the colored people everywhere.
9. It would unite the races on a higher plane.
10. Such union would prove a blessing to all and an honor to God.

We shall show the result of such union in our solution of the ten reasons given above.

1. Hostility would cease among white and colored. Do we not know that this is not true? The history of the world as well as of the Church shows that where races are divided on account of color that they are far more hostile toward each other than when assimilation is the basis of association. When races separate they cease to be as friendly as before. This is true in church as well

as in state. Instead of hostility ceasing between white and colored Methodist Bodies which are asked to separate on account of color, it will increase. The reason that there is more peace prevailing among the citizens of the United States than any other country, the people are one. Separation on the account of color whether in church or state, broods hostility. Hence if the desire is to cause evil to cease among white and colored Methodist—separation is not the remedy.

(2.) It would prevent further wast of money. There are enviroments that surround all communities that justify Methodist Churches to consider the feasibility of helping to save the people of a particular place. It is true that all Methodist bodies as well as all other denominations are guilty of wasting money where it is evident that the people have all the church or churches that they need. Union is not necessary to correct the mistake but economy and federation. There should be a mutual understanding between all Methodist branches in the world, that where one Methodist Church exists and the community will be burdened if another is established, let those extending the invitation be informed that expediency and Christian Federation are sufficient reasons for declining. And let them be advised to unite with the branch already existing. If none exists and it is clearly seen that one should be established then it would be right and proper that it be done. Again, if such organization would effect seriously the prosperity of a church of another denomination (not Methodist) then it should not be done. The members should be instructed to unite with some church in the community while thus remaining or until at least the place has grown sufficently that they would be justified in organizing a church of their choice. Hence organic union is not necessary to prevent the waste of money. Federation is sufficient.

(3.) It would develop a better type of manhood among the colored people. If the Bishop means Negro manhood developed

with special limitations such as do not surround any other races in this nation, then he is correct. But if he means a type of manhood without limitations, such as is offered to all other races, then then he is wrong. The highest type of manhood cannot be obtained by separation but by assimulation, in other words union of all men in the closest association. The white man in church and state feels duty bound to help to develop the colored man into complete manhood while both are united. When separated the colored man has no special claim and the white man feels that he is no longer specially obligated. So the colored man in his poverty must depend upon his very limited resources to develop him into a type of manhood similar to other races. Could that be done? We do not hesitate to admit that of the two races we are the weaker. Accursed slavery robed us; therefore it the duty of the stronger to bear the infirmities of the weaker. Separation will not cause us to devolop into a better type of manhood, but the closest brotherhood will.

(4.) It would afford a great opportunity of self support among the colored people. There are no people in the Church who give nearer according to their ability than our people. They get less for their labor than any others. The Methodist Episcopal Church gives less for the colored work than she does for any other, and this is true of all denominatioos. The members of the Colored Methodist Bodies are compelled to give even beyond their ability to try to meet the demands of their Church and even then there is great suffering among their ministry. It is amazing to many how we have secured such magnificent Church property out of our mere pittance. Those who think that the Colored members of the Methodist Episcopal Church are withholding their Benevolent Offerings because they receive some assistance from the Church are very much mistaken. They give at a great sacrifice. Thousands of them live

in communities where it seems impossible for them to receive money for their labor, and many have nothing scarcely to do. Compare the contributions of the colored members with the poor white members in the South, people who have ten chances for a living whereas the colored people have scarcely one, and then see whether our offerings do not make a creditable showing. Our membership in many places has been over-rated, and that is due to the fact that many of the pastors and class leaders were not competent to keep the records of membership accurately. Separation will not afford greater opportunity for self-support among the colored people.

(5.) It would repress ambition for higher recognition. Union of Church, North and South, is advocated upon the ground that it will crush the ambition of the colored man and cut him off forever from any hope of receiving honor such as the white man can receive in the Methodist Episcopal Church. No one can regard this reason but a pitiful statement and not worthy of being expressed even by the humblest man in the Church. If the above statement, urged for separation and union, is a reason then the result, instead of proving a blessing, will be a destruction. One man has as much right as another to aspire to the highest recognition. Away with such reason that seeks to repulse a man on account of his color. A solidarity of the whites secured upon the exclusion of the colored will be of a very brief duration.

(6.) It would prevent insincerity. Is the heart of the Methodist Episcopal Church so corrupt that it must get rid of the colored man in order that it may be free from deception? If the heart is wrong, then union with the Methodist Episcopal Church South will not correct it. The condition will require greater power than that to purify it. There is no reason why the Church should be insincere with any of her members. She has perfect right to make

known her desires to all with whom she is specially concerned. If her history does not represent her conviction it is only a matter of time and her inward desire shall be revealed. The Church has no need to be depressed on account of any of her constituency. Is it true that the Church is so hampered by the presence of the colored man that for the time being she is compelled to be insincere and that separation and union are the only deliverance?

(7.) It would improve the condition of the colored man. Surely the Bishop does not mean that the union of the Methodist Episcopal Church and the Methodist Episcopal Church South would improve the condition of the colored people, intellectually, religiously, socially and financially. The colored people still need the instruction of their white brethren in the higher realms of education. They are not in a condition to secure by their own efforts all the appliances necessary to make them the equal of the whites. They still need the same advantages enjoyed by their white brethren. They can never get them in the United States if the two races become separated in church and church privileges. The doors will be closed against us in all the noted Theological Seminaries, Colleges and Universities. The inspiration of noble Christian example as seen in many of our white brethren in their manner of worship, their devotion to the cause of God, their life and philanthropic spirit, would be cut off from a people who really need it in order that they may develop into the highest form of Christian life and usefulness.

(8.) It would multiply friends to the colored man everywhere. The facts of separation and union in the past seem to indicate results just to the contrary. The colored people who were once connected with the Methodist Episcopal Church South now exist as a distinct body, known as the Colored Methodist Episcopal Church in America, are a living example as to the multiplied

friends secured in such separation of races. A real friend comes to our rescue in time of need. These people were set apart in 1870 with nothing but their church buildings. No schools for the training of their people. After existing nearly a quarter of a century how many schools, etc., has the Methodist Episcopal Church South helped them to build? Their friends among the Mother Church instead of increasing have decreased. On the other hand, as a result of union, our friends have not been in name, but in deed and fact. The monuments of their true friendship are towering heavenward all over the Southland. Where are those, as a result of the friendship of the Methodist Episcopal Church South to the Colored Methodist Episcopal Church in America? These people have been set apart to nearly starve and die. The colored people's friends can only multiply in the union of the two races. In such union the strong have better opportunity to find out the needs of the weak, because they are both one and are concerned about the elevation and happiness of each other. Yes, they are sheep of the same fold.

(9.) It would unite the races on a higher plane. What, unite the races living together upon a plane something similar to the union of the United States, England, France, Germany, toward each other? Such union would bring the white and colored Methodists in touch with each other about every Ecumenical Conference. If that is a reason that separation and union are reccommended, God forbid that they ever take place The highest plane of the union of the races is assimilation. Let us bury prejudice and have that union, and the world will be soon conquered for Christ Jesus the Lord.

(10.) Such union would prove a blessing to all. It may prove a blessing to the whites, because they have nearly everything. But who believes (those who have the elevation and happiness of all

men at heart) that it would prove a blessing to the colored man? As long as we are one family then our interests are mutual. We will do a precious little in helping to build each other up if we are separated. When white and colored become separated in church, especially when they have lived together, they cease to do much in helping each other. We have not a few, but many examples to prove this statement. Therefore all will not be blessed in such union. No type of religion honors God when it is established on the color line. And that is advocated from beginning to end in the book "Union of Episcopal Methodisms."

We need to advocate a Methodism that looks out upon this broad world and sees in its vision among other people the captive Ethiopian stretching out his hands for the light of the Gospel and a Methodism recognizing the priceless opportunity of taking by the hand these despised people and helping to develop them into a noble Christian manhood. A Methodism that is not sentimentalism as it regards the Negro. But a Methodism that has a heart as broad as humanity. A great heart backed by conscience and without prejudice, going out to the colored race as a part of God's family, needing the touch of God's hand through its association and benevolence.

CHAPTER XII.

REASONS FOR CONTINUATION.

WE do not desire to be misunderstood in our consideration of this chapter. We shall not plead for continuation at the sacrifice of any manly principle but upon the ground of our inherent right in the Methodist Episcopal Church, and the result of race division. The doors of the Methodist Episcopal Church (when she was a mere babe in America) were thrown open to all mankind regardless of race or color. The colored man did not refuse to enter but at once cast his lot with the ridiculed society called "Methodist." And now because we are rising and the handful of Methodists of a century ago have become mighty among the mighty branches of the Christian Church we are advised to surrender our claim in order that a seceded sister or daughter might be forced back into union with the mother of American Methodisms.

We are threatened with the impossibility of recognition in the high offices of the Church and that on the ground that our color and not fitness will be the barrier against us. We suppose that Bishop Foster is trying the pulse of the 250,000 colored members to see whether they are going to be silly enough to withdraw from the Church without a pretty thorough sifting of things. We have been in the Church too long to even allow a bishop in his thunder and lightning to excite us to the extent that we will gladly leave our rightful inheritance in order that we might set up a standard of our own. We are not *all* slow to

discern our rights guaranteed under the constitution of the Church. The principal of Christianity underlies our continuation in the Church. Our Church at present stands as the last hope in the order of Divine Providence to bind the races together in any large degree in a united Methodism. We furnish the only nucleus for a union of all Methodists. Let this relation be broken up, and to all human view it is for the ages a divided white and black Methodism. Separation means for us ostracism. There is no reason for another colored denomination. We know that in our present relationship we stand for something distinctive, for the principal of the brotherhood of all men in Christ. We cannot be forced out. We have a right to stay, since we were born in the Church. We are determined to face the issues what ever they be. we cannot afford to give up the struggle and permit ourselves to be set aside who have been always true to the Church, to make way for a seceded Methodism simply on the ground of color. We are a genuine part of the Church with rights and immunities like all other members.

Can a bishop or any one else in the Church persuade 250,000 to forget their relation to the Methodist Episcopal Church? No one can force us to forfeit our rights. Nothing but the sheerest, haziest imagination can anticipate the future withdrawal of our people from the Methodist Episcopal Church. We do not say it is impossible for us to agree to some plan of separation if we are repressed on account of our color. Our continuation in the Church is urged from expediency and inherent rights.

(*a*) Expediency because separation will open an impassable gulf between the white and colored Methodists in the United States. Separation would deprive us of advantages that come from contact with a race that has a better chance than we. More than three-fourth of the Christian world disapproves of any Church

members in any denomination, separating on a color-line. Such a separation is not needed. Grace is needed perhaps to convince some people that Christianity requires the closest union o the members of the Church of God.

(*b*) Inherent rights. There are only a few who know the law of the Methodist Episcopal Church who will deny that our rights are inherent. The General Conference of 1868 declared our status in the Church not proselytes, but sons and daughters of the old parent stock. We have never seceded therefore our claim is legitimate as any other member's.

The result of race division. Whenever races of any country divide on account of color the result is always antagonism. If such an evil prevails in any branch of the Church of God the result in its effect would appear worse than in the State. Some seem to advocate race division in the Church, we suppose for no other reason than they have not had a vision yet to convince them that God is no respecter of persons. It is our duty to remain in the Methodist Episcopal Church unless we are forced out. And repression will force us to agree to a plan (of separation) because we have manhood. We will choose starvation and death before repression. We are no longer ignorant of the true principles of Christianity, and for these in all of their bearings we mean to contend. We never, never, never! intend to agree to discrimination on account of color as long as the law remains as it is. And for the Methodist Episcopal Church to turn its back on one of the finest historic records that God ever allowed his followers to make would be retrogression. We prefer remaining with and in the Church wherein we were born; yea, in peace. But we desire it perfectly understood that the 250,000 colored members cannot agree to abandon expection of the preferments which are guaranteed to

us by the law as well as to all other members of the Church. There are no providential causes that prevent the Church from awarding to a competent man, be he red, white or black, any position in the Church that he is capable of filling.

Prejudice is the only cause. The color of our skin is a mere accident and not the result of the branding iron of God, searing us soul and body and intending to consign us to an inferiority or separateness. We are men. The Church has been developing our manhood for twenty-five years in school and association. We know that the Church has no right to invite us into her communion and then withhold from us any honors to which our ability and character might entitle us.

Another reason for continuation. In the Methodist Episcopal Church the law says that we have equal rights; that we stand side by side with our white brethren; we are taking an honorable part in the fight against caste. If we withdraw we become a caste church, a colored church, a black church, instead of a church for all classes and conditions of men. Such a result would be a surrender. Bishop Foster in his book has trod upon us. The Church will know before this agitation closes that we are not asleep nor ignorant of our rights.

We will never agree to separation unless we are repressed and we think we shall be able to determine that.

CHAPTER XIII.

THE DUTY OF THE CHURCH.

IF there has ever been a time in the history of the Methodist Episcopal Church since 1844, that it was necessary for the Church to speak, it is now. The Church should not only defend herself, but, all of her members. It is the indespensable duty of the Church to set herself fairly and squarely before the world as to the future possibilities of her colored constituency. She has expressed herself repeatedly in her law making body and else where "that color, previous condition etc, were no bar against the promotion of any qualified member to the highest office within the gift of the Church." Bishop Foster denies any such possibility to the colored man and claims that he expresses the deepest conviction of the Church.

We quote the following from his book, page 38, 39, 42, He says of the colored members "They ask and claim it with persistence, that they shall not be discriminated against in the high offices of the Church. It is attempted to pacify them with the assurance that when they shall develop men who will be qualified to fill these positions their claim will be recognized and they will be elected to the coveted place. Is this a wise or fair putting of the case? It is implied that want of the qualified man is the only impediment in the way. Do we not know that this is not true? Why, then, shall we be insincere? Who among us believes that a colored man could be elected general

superintendent, for instance, if a man every way qualified to fill that office could be found? Nay, I will put it yet stronger —if a man better qualified than any of his competitors could be found, who believes it would be a wise thing to do? Who believes that it would tend to the greatest peace and welfare of the Church? The same is true of other high offices. Why then, shall we not recognize the fact as a thing impracticable and not to be thought of? It is fair that this should be understood by our colored brethren, so that they can determine intelligently whether it is best for them to remain in connection with us or better to associate themselves with a church that offers no such impediments to their just and legitimate aspirations."

The Church cannot afford to remain silent when one of her chief officers places her in such light amid all that she has claimed. If the Bishop represents the true sentiment of the Church, let her acknowledge it. If not, then, let her record herself before the world at this sad crises, that Bishop Foster by no means represents neither the conviction nor opinion of the Church. If the time has come for her to take back all that she has promised her colored members, why not admit it? If in her enthusiasm she has offered more than she can grant, why not say so? If it will effect the prosperity of the Church to follow the golden rule toward all her members, let her unhesitatingly confess it.

Justice demands of the Methodist Episcopal Church one of two things; that she affirms or denies the statement of Bishop Foster A few of our leaders have declared boldly that the Bishop has expressed the mind of the Church toward us so for as high recognition is concerned. Others have taken an indefinite posi-

tion, they will not affirm nor deny, what the bishop has said in his book. What the Church has affirmed in the past is no reason that she remain silent at present. There has been no occasion since 1868 demanding an expression as to the future status of the colored man in the Church. The great Methodist Episcopal Church cannot stand halting, yea, dumb before the present condition of things. We know that it has only been very recently since we have had colored men who are the peers of not a few of the generals officers of the Church. Men whose qualifications have not been called in question even to fill the high office of bishop. If it is expedient for the good of all concerned that the Church acknowledge a color-line then let it appear in the Discipline. The little recognition that colored men have received in the Church has only extended to the colored work. The Editors of The "Christian Educator" say in the April number 1893, Page 111 after speaking of very near positions, coming to some colored men, at the General Conference of 1892, and the honorary votes some received perhaps to keep them cheerful, then they say as to the successor of Bishop Taylor that he is likely to be a colored man. We quote the following; "It is a thousand times more probable that a black man will be selected than a white man. The white is afraid to go. The office of bishop great as it is, is scarcely sufficent inducement." These our many friends never hint, nor imply once that it is probable even, one thousandth of a time that a colored man will be elected bishop in the United States under the rule now existing. We are not seeking consolation against impossibility, but simply request the Church to affirm or deny the statement of the bishop concerning our future. We do not desire the Church to affirm and deny; that is to say, affirm the

utterances in heart and for an outside appearance deny them. That would be hypocrisy. The question is sometimes asked, Why is the Methodist Episcopal Church the strongest protestant denomination, on this continent? The Answer is, she has been noted for her broad catholicity of spirit, sound, yet simple theology, an opponent to caste, zealous for the salvation of the masses; she has claimed that her mission was to the whole world and to all the nations of the earth she has been going, preaching a free Salvation to every nation, kindred, tongue and people. This Church with a sacred veneration won the affection of the colored man. Her legislative enactments infavor of his full and complete equality, with provisions for his intellecual advancements have inspired in him a sense of profound gratitude, and have fastened his affection to her as with bands of steele. If in the face of the above it is now the godly judgment of the Church that we are an evil in it; let us reason together in the General Conference of 1896. If the Church affirms what the bishop says about our future in it, then, let us proceed according to the plan of separation agreed upon by Abram and Lot. "And Abram said unto Lot, let there be no strife I pray thee between me and thee, for we be brethren. Is not the whole land before thee? Separate thyself I pray thee from me." Let the Church do her duty; that is, what she conceives to be duty.

The present agitation and the effect of the book—"Union of Episcopal Methodisms," demand a decision that will be for the greatest good of all concerned. Heaven and earth must know where she stands on this great question.

Justice, demands that in the near future, some one as high in authority as Bishop Foster, speak in our defense.

CHAPTER XIV.

THE SIMULATION OF THE CHURCH.

THE Methodist Episcopal Church did not affirm in a corner that all members within her borders had the same rights and immunities, but openly before the world.

Bishop Foster charges the Church with insincerety or simulation, making her guilty of assuming the mere appearance without the reality. He says, speaking of the colored members "It cannot be right or christian that for any reason they should be beguiled with false hopes or implied promises which cannot be fulfilled, or even be attempted to fulfill without serious evil to the Church." If an ordinary man in the Methodist Episcopa Church were guilty of charging her publicly with hypocrisy, as Bishop Foster has nearly every body would be ready to help to hang him as high as Haman unless he repented from his great sin against the Church, or he would be regarded as a crank or insane man. Is it not necessary for the Church to defend herself against the charge of one of her chief pastors? *The whole Church is challenged to deny that it has not been guilty of insincerety or beguilment.* If the Church allows this charge to go unprotested, the Christian world will have sufficient reason to believe that the charge is true. If the fathers of the Methodist Episcopal Church were a live who lived, preached and advocated every where fearlessly and uncompromisingly, not from their lips only but their hearts, equal rights in the Church, they would not be silent in the face, of what Bishop Foster has said but would protest against it

to the bitter end. They would not wait until the General Conference of 1896 either. But they would defend the Church now. How many of the sixteen general Superintendents have publicly denied the charge? How many of the thirteen editors? How many of the nine corresponding Secretaries, the agents of the Book Concerns? The answer is, comparitively few. The assertion of the bisihop seems very severe. Can the Church afford to allow it to stand before the world unprotested? The colored man has never charged the Church with hypocrisy, but one high in authority has. He has never been requested even to apologise for making such statement about the Church. Is it the ungarnished truth that has locked the mouth of the Methodist Episcopal Chnrch? Has the Bishop taken her breath away so that she has no power to speak? He has hoisted the "Flag Deception" over the Church throughout the world. It has been hoisted not in some remote place but unfurled at the Book Concern at New York. From such a centre it can be seen all around the globe. Drs. Moore, Hartzell, Hamilton, Crary, Thirkield and a few others have tried to arouse the Church to see the danger of the book "Union of Episcopal Methodisms." The only reply they get is, the new book of Bishop Forster is now ready. Most any one would get an impression from the attitude of the Church that the Bishop has told the truth. It is bad enough when an individual is charged with hypocrisy but far worse when a branch of the Christian Church is thus charged—a Church that has been formost in recognizing all men equal in rights and privileges. the interpretation that the Bishop gives is that the law concerning equal rights and immunities is intended to include all of the members of the Methodist Episcopal Church, the black man excepted. Hence the charge is not general but extends only to the 250,000 colored members.

Has the Church any right to be insincere with us any more than she has with any other members of the Church. Is it not a stigma upon her to be charged with such conduct? True hearted Christians have no sympathy for hypocrites. If the Methodist Episcopal Church is guilty of simulation as Bishop Foster says, even toward my people, insignificant as they are she cannot exist very long with any degree of prosperity. The Methodist Episcopal Church South, was honest with her colored members. She saw from the environments that it was impossible for any colored man to enjoy equal privleges with the whites so far as promotion to high positions was concerned. And so unhesitately she told the truth as it was; and separation was the result.

If our Church has been practicing simulation with us, let her acknowledge her sin; God will forgive her and so will we. What her influence in the future will be upon all nations, kindred and tongues is yet to be determined. The Church is charged with being guilty of perpetuating caste in the United States and a dead enemy to it in India. It seems that a majority of the white members of the Church, like the cultured Brahmans of India have declared, under solemn sanctions the immutable ordience of the inferiority of the colored man to the white. And in offering him the Gospel have held out only in form an equality of all men in the Church of God. The advancement of the colored man consigns him to subordination or separation. We know that we cannot make the Church plead guilty or innocent of the charge, but it is a fact beyond doubt that she is one or the other. Some of the leaders of the Church have said that the General Conference is the place where the Church generally speaks. We admit that that is true, but at the sametime there is no great issue brought before the General Conference for decision that has not previously been discussed throughout the length and breadth of

the Church. Is the charge of sufficient magnitude to cause the Church to notice it? Some say no, it is just the opinion of R. S. Foster. We shall consider that in another chapter.

The black flag of deception is hanging over the Church. How long does the Methodist Episcopal Chnrch intend for it to remain? *Speak*, 250,000 are waiting to hear.

CHAPTER XV

SPECIAL INQUIRIES

OR

OPINIONS OF DISINTERESTED PERSONS.

DR. J. W HAMILTON in his effort to obtain expressions from prominent persons of other denominations concerning the controversy relating to the feasability of disunion of the white and colored members of the Methodist Episcopal Church, sent the following letter:

"There are nearly 250,000 colored members of the Methodist Episcopal Church in this country. They are entitled to all the rights and privileges of members, but a controversy has arisen within the Church concerning the possibility of any position of emolument and influence ever coming to any one of these colored members, whatever their gifts, graces or usefulness, because of their race and color. And it is argued, therefore, that it would be wise for all these colored members to withdraw from the Methodist Episcopal Church and organize a church composed wholly of their own people rather than to remain until such prejudice is overcome. What would be the impression of persons who are not Methodists if such a state of things were to continue until all the colored members were impelled to forsake the church of their choice for such cause? What would be your impression. J. W HAMILTON."

Many of long experience and acknowledged ability (the majority) gave their opinions.

NO CHANGE, BUT RECOGNITION.

"In reply to the question you have asked. Perhaps the best thing I can say is that in my own country distinctions based on color are unknown, and a step such as your question contemplates, especially if taken by the Methodist Church, would strike us not only as a retrograde movement, but one wholly out of line with their traditions, principles and purposes as understood by us." ISABEL SOMERSET.

In regards to the colored members of the Methodist Episcopal Church withdrawing from the Methodist Episcopal Church to form a seperate church especially for themselves, my first and my second thought is that it would be an unmixed evil. In spite of the mean prejudice and its slow destruction, it is being destroyed. The colored people need the advantage which comes by contact with a race that has had a better chance than they have had. There are thousands of men and women in the Methodist Episcopal Church who are ready now to welcome the colored members to equal rights. They will be in a majority one of these days, and then there will be, can be, no cause so complain. LUCY STONE.

My impression would be that the Church had concluded, first, that policy demanded (very properly) the immediate disseverance of all connection between Christ and itself; that His teachings had become obsolete well enough for the Dark Ages, but entirely too crude for the enlightenment of the nineteenth century; that submission to the world and its edicts was more profitable than obedience to God. The logic of such action would require two heavens, no one being large enough for both white and black souls possibly, however, the thought is, hell will do reasonably well for the black. WM. P. FRYE.

My impression is that on every ground there ought not to be such a separation. It would be simply and boldly saying that a black man is not good enough for the great Methodist Body because he is black. Your inquiry above bases the idea of separation upon "prejudice," and suggests the question of separation "until such prejudice is overcome." I should as soon think of a man and wife separting until some equally unwarrantable prejudice between them is overcome. Besides, separation only emphasises and perpetuates the prejudice. The Christian and decent way to overcome it is by generous action within the whole Methodist Body. The whole outside world would consider separation as evidence, not that the prejudice is to be overcome, but that it is unsurmountable. JOHN D. LONG.

I am bound to say that while I do not doubt the wish of those who favor the separation of races in church organization and worship, I can not but regard it as a proposition totally at variance with the principles of Christ, a capitulation to the spirit of caste and the deliberate production and acceptance of a schism in the body of our Lord—a proposal to heal one shameful running sore by creating a worse one. It does not cure an injustice to make a harbor where it can hide. G. W CABLE.

I have a wide acquaintance with, and a warm affection for, your noble Church, and am sometimes playfully called a "Methodist Presbyterian." If I were a Methodist, I should desire that every wise and reasonable effort should be made to keep 250,000 colored members in the church in which they were born by nature, and born again by divine grace. I should also contend that no Methodist preacher should be debarred from any "position of influence or emolument" who possessed the requisite gifts and graces, even though his complexion were

as black as that of my good friend, President J. C. Price, of Livingstone College. Where the Almighty God and Father of us all does not draw the color line, it seems to me that neither the Methodist nor any other Christian Church should attempt to do it. THEODORE L. CUYLER.

The visible church is designed by its Divine Head as a nursery for the Church of the redeemed in heaven, and should, therefore, be governed by the spirit which reigns in that higher fellowship. Will the color line be drawn there? Will those of different races be confined each in his own suite of apartments in the Father's house? If so, they should worship apart in this world. But, if there are to be no division walls in the Celestial City, such walls should not separate pilgrims on their way thither. A. P. PEABODY.

I hold that no one has a right to invite any class of people, white or colored, into a church and then withhold from them any honors to which their ability and character might entitle them. There are a quarter of a million colored men in the Methodist Episcopal Church. There is no difficulty, I suppose, about their being made preachers or presiding elders, and I do not believe there would be any difficulty about their being made bishops. There certainly ought not to be. Nevertheless, it would be an outrage to refuse them any honorable position on account of their color, and I do not believe that the Methodist Episcopal Church would be guilty of such an error and blunder. As to the wisdom of the colored members withdrawing from the Methodist Episcopal Church because they have not yet had any bishops elected from their number, that appears to me utterly unwise. In the Methodist Episcopal Church they have equal rights; they stand side by side with their white brethren; they

are taking honorable part in the fight against caste. If they withdraw they become a caste church, a colored church, a black church, instead of a church for all classes and conditions of men. I should regard it as a surrender. There was a time when it was right for a Negro Church to be organized, but that time has passed. It is a serious question whether a Negro Church ought to exist any longer. I believe it ought not. I believe that just as soon as the African and Zion Churches have united, speedy action should be taken for their union with the Methodist Episcopal. That would necessarily involve a number of colored bishops, and it appears to me that a true policy looks toward that end—the absorbtion and not the strengthening of those colored churches. I do not believe in any campaign to elect a colored bishop. From the colored side it looks more like ambition than modesty. It is better for them to deserve to be bishops than to be bishops. But any offense of ambition on their side would be far more pardonable than any prejudices which would lead white Methodists to refuse the highest honors, to competent persons, on account of their color.

WILLIAM HAYES WARD.

No Christian Church should allow anyone to be excluded from its membership, who is otherwise worthy of membership, because of his race and color; to do this, I think, would be to violate the fundamental principles of New Testament teachings.

LYMAN ABBOTT.

My impression would be that the dear old bold aggressive, and flaming Methodist Church was making a mighty mistake, and forgetting one of those cardinal features of the gospel that had hitherto been its pride and joy. I am amazed at the prejudice that still exist against the Negro. One would think there

could be no ostracism befroe God's altar. The spirit of caste, however we may disguise it, is the spirit of hell. No place of emolument or influence in the Church for a Negro! To fling that sentiment to the breeze is for the Methodist Church to turn its back on one of the finest historic records God ever allowed his follows to make. I pray God you may have grace to meet wisely and lovingly and conqueringly this "unholy prejudice."

HERRICK JOHNSON.

My opinion is, that all persons not excluded by crime or personal unworthineses have an indefeasibe right to all the opportunities for enterprise, education, moral progress and Christain growth, on the same condition enjoyed by the general public. To debar them these rights is as distinctive robbery as filching the fruits of their labor from the treasury they have not the power to guard. Taxed to promote general civilization, they have a right to an equal access to its fruits. A. A. MINER.

INEQUALITY THEREFORE SEPARATION.

For myself I can say that I should not remain in a Church, nor any other organization from which I could escape, after I became convinced of the existence of a general prejudice, and especially if that prejudice had its origin in facts or circumstances or conditions beyond my control. My advice to the colored people is this: leave the states in which you cannot enjoy equality of rights; abandom the churches in which you are not treated as equals; and in whatever condition you are placed assert and endeavor to maintain the doctrine of human equality.

GEO. S. BOUTWELL.

I hate, as much as you do, to divide the Church of Christ on a color-line, but I must say that if I were a black man I should be much more apt to throw in my lot with an organization as

strong and successful as that of the African Methodist Episcopal Church, than with any organization which in the nature of the case, will be governed substantially by white men. It seems to me a position not very unlike that of Ireland and England. I do not wonder that the Irish people want "Home Rule," and I cannot wonder that the colored people of America, on the whole, prefer "Home Rule." For instance, we in New England are a body of Yankees, I have the greatest regard and respect for the members of our communion who are carrying on the Unitarian work in England; but I should think they would be very angry if we ask them to come into a common organization with them and choose indiscriminately English and American officers to carry on the United Unitarian Church of England and New England. Still more should I be angry if they expected to furnish all the leading officers of that organization. Now, really, your position is not dissimilar. I should think that a cordial understanding might be made between the Methodist Church of America and the African Methodist Church of America, even to the extent of having your bishops sit on the same plapform, and confer with each other in occational meetings. You have asked for the advice of an outsider, and you have got it. Thanking for counting me in the "Old Guard." EDW. E. HALE.

A large majority of those who have replied to the inquiry of Dr. Hamilton, have put themselves on record as standing firmly by the principles of Christianity. The Methodist Episcopal Church (in influence) will fall in the estimation of the Christian world, the day she lowers her banner of recognition of all men in every gift of the Church. Since our Church is not the Methodist Episcopal Church North nor South, but the Methodist Episcopal Church, she cannot afford to over look any of her constituency when it comes to the high offices of the Church,

simply because a few who seem ignorant of the fact that one color is as good as another. Some prefer a variety in colors except in church. They seem to think that white is the only color that should be honored in the Church of God. They are sorry perhaps that they did not live at the time the Saviour was here laying down the principles of his religion, so that they with their ripe experience and unequaled ability, might have made some suggestions as to the rights and privileges in the Church, and prevent all agitation along the line of Church privileges and recognition in high offices; doubtless they would have suggested to Him, that He prepare a constitution clearly sitting forth that all prominent officers are to be filled by the white brethren, and that it would be an act of charity for a colored brother to even be allowed membership in the Church, and for him to have hope of filling the high offices in the Church would be hope against impossibility. We are very glad that the Lord Jesus was wise enough to formulate the principles of Christianity without calling upon human aid for assistance.

CHAPTER XVI.

SPECIAL INQUIRIES

OR

OPINIONS OF COLORED MINISTERS AND LAYMEN.

WE SHOULD not be surprise to find Dr. J. C. Hartzell so intensely interested in the effect of the present agitation in the Church caused by Bishop Foster's Book, on "Union of Episcopal Methodisms." He does not seem moved to make inquiry among his white brethren, but seems at present to prefer hearing from the colored membership of the Church. He seems anxious to know as definitely as possible the prevailing sentiment and the purpose among his colored brethren. He sent the following communication to some of the leading colored ministers and laymen of the Church. "There has lately been considerable discussion in the Church and secular news papers, in public addresses and in private correspondence as to whether or not the 250,000 Negro members of the Methodist Episcopal Church are satisfied with their church relations. It is asserted by some that there is a growing sentiment among them infavor of withdrawing from the Church and either uniting with some branch of colored Methodism or organizing another denomination. Is there, in your judgment any foundation for this assertion and if so, does dissatisfaction exist to any large extent and upon what grounds?

The general Church is anxious to know the sentiments of our colored ministry and membership on this point. Please write me freely, as I wish to give in the April number of "*The Christian*

Educator the opinion of quite a number of our representative colored ministers and laymen.

J. C. HARTZELL.

The answers to the above communication imply four thing; 1. Perfect Contentment. 2. Dissatisfaction. 3. Dircouragement. 4. Recognition of manhood.

PERFECT CONTENTMENT.

Having traveled extensively through South Carolina and having been in contact with many of the leading laymen in several parts, I have found not the least particle of dissatisfaction among them, but on the other hand, nothing but praise and admiration have they to give for the Old Church which has been such a blessing to them spiritually, educationally and financially. J. E. WILSON.

There was never a better spirit existing in our Methodism than now, as far as I have been able to learn satisfaction prevails.

W. R. R. DUNCAN.

In my traveling as Presiding Elder over a large district and knowing my people as I do, they never were better satisfied with the Methodist Episcopal Church than they are to day.

I. M. SHUMPERT.

DISSATISFACTION.

In my opinion there is a growing restlessness and dissatisfaction on the part of the Negro membership in the Methodist Episcopal Church. The ground of the restlessness and discontent is found in the fact that no Negro in the Church has been elected to any commanding position involving supervision over both white and colored, and the conviction that the state of public sentiment does not warrant any such promotion, and never will so long as the two races remain separate in their social life. C. N. GRANDISON.

There is dissatisfaction among some of our members, I would not pretend to say that it is general. A. G. TOWNSEND.

Among the 250,000 Negro members of the Methodists Episcopal Church, I do not know one that has any desire to leave the grand old Church, but there is a deep rooted and growing dissatisfaction, It began from the day that the first colored and white Conference was set up in the South. E. M. COLLETT.

For me to affirm that the 250,000 Negro communicants of the Methodist Episcopal Church are satisfied with their present status in the Church, would be to knowingly disregard the potency of existing facts and conditions which would remain. They are not satisfied. The Negro of to day is not the Negro in every particular of a quarter of a century ago. True he is still a Negro in his racial identity, but the changed conditions of things, have transformed him into the fuller manhood with all of its possibilities active Notwithstanding that considerable dissatisfaction exist along the line mentioned J. WILL JACKSON.

There has been and still exists some dissatisfaction among some of our colored members in the South. The book recently written. by one of our bishops on the "Union of Episcopal Methodisms" has the most part caused it. M. C. B. MASON.

DISCOURAGEMENT.

There are some who have been led to believe that their presence in the Church is not desired; that their presence become more and more a hinderance and source of evil if not positive manace as they become more intelligent, that leadership from among their own number of their own choice, will not be tolerated, and that aspiration on their part to positions (no matter if their moral, intellecual and spiritual qualifications merit them) other than those already granted them is to be met with unpleasant criticism if not insinuations of disloyalty. L. M. HAGOOD.

Some despair of overcoming race barriers and are ready to act

immediately, on the defensive, others are uncertain to the out come and passively await developments. W. L. BULKLEY.

RECOGNITION OF MANHOOD.

Should the Church at any time through its organized agencies express in unambiguous and unmistakeable terms a desire to dismiss the colored membership or should the Church even hint the same, I believe that the self-respected of our people would only delay them a sufficient period to adjust the property interest. Thousands of us had notices served upon us in 1865 in the Methodist Episcopal Church, South. It never came a second time. Every interest save manhood and religion, was immediately surrendered. We have gained much of true manhood since that time.

J. B. MIDDLETON.

The Negro members of the Methodist Episcopal Church, believe in the churches pattern after the great Church of the first born in heaven, made up of every nation, people and tongue. In practical application of the principles of equal rights by the Church in reference to the unity, fraternity and equality of all her children, our people believe that the spirit of prejudice is permitted often to exert too powerful an influence against them. Bishop Foster's book has helped to empasize this sentiment. A. E. P. ALAERT.

We are not so much dissatisfied with our presents relations in the Church, but with the statement that no one of these higher positions in the Church can ever come to us, and for no other reason than that we are Negroes, but we will contend for righteousness and true church relations upon the New Testament basis.

E. M. COLLEIT.

I think there will be more or less solicitude touching our position until the desired representation has been granted.

D. W. HAYES.

No one can read the thirty replies to Dr. Hartzell's enquiry without concluding that the opinions are diversified. Those who have spoken for the people in special territories, have assumed considerable responsibility. It looks now from the present agitation in the Church that there is not only restlessness among the colored but the white as well. Discussion and inquiry are likely to be continued until the Church re-affims her past position before the world or takes a New Departure. Which is likely to be? Who will prophesy?

CHAPTER XVII.

APOLOGY FOR BISHOP FOSTER'S BOOK.

SOME of our leading brethren white and colored have attempted to apologize for Bishop Foster without his solitation. Why should others try to apoligize for him for writing his new book "Union of Episcopal Methodisms?" Is it because of the baneful effect; their ability to make us believe that the Bishop is not sincere or that he is mistaken in the number in the Church, who agree with his views?

There was a time when the Negro was very credulous but education and other advantages have made him slow to believe. Now he analyses expressions, and seeks to reach wise conclusions. He has paid immensely for his present experience. It is an element of weakness for any person to take it upon himself to offer an apology for some one else, especially when the person is fully competent to speak for himself. Surely no one will deny that Bishop Foster has the ability to apologize for writing his book. Many things have been said but the Bishop has not been as yet moved to offer an apology for writing "Union of Episcopal Methodisms." Some seem to have great sympathy for the Bishop. They feel called by their own conviction, great love for the Church and the colored man to apologize for the Bishop's book. We are advised not to pay any attention to the book, since it has been written by Bishop Foster. That implies one of two things. First, what the Bishop writes is of little force in the Church. Second, if such a book had been written by some one else equally as high in authority, the

esult would have been very serious. None on the Episcopal Bench rank higher as acute thinkers than the Bishop in question. His ability has been acknowledged throughout the length and breadth of the Church. Is it justice to him in any way of apology for any one to imply that his influence is less than any of his colleagues? We say frankly that it is useless for any person to try to bind wounded hearts in the manner in which some have proceeded. There are some facts when considered in connection with the book, show clearly that apologies are out of place. The book is no longer Bishop Foster's, but the property of the Methodist Episcopal Church. It has been published and copyrighted by the agents at New York, as the property of the Church. The Church Agents would not be likely to publish a book that is so foreign to her faith as some would have us believe. If the Bishop has so greatly misrepresented the Church as some say that he has, surely the Church will defend herself. There has been considerable controversy since the book has appeared. Dr. Parkhurst, in his review of the book in the *Zion's Herald*, June 6th, 1892, said frankly that the Bishop had expressed the mind of the Church toward the colored man, and not a few others have said in conversation, discussion in preachers' meetings and the like, that the Bishop had spread the heart conv ction of the Church out upon the pages of his book. They say that he has told the naked truth. Surely the agents in New York would examine a book in manuscript before they would agree to publish it. It is our conviction that if the agents had refused to publish it on the ground that it would be the occasion of dissatisfaction, restlessness and discouragement, the refusal of itself would have been a strong argument in favor of the statement that the book only contains the views of R. S. Foster. The Church Publishers have no right to publish anything that will produce

a bad effect upon any of the members of the Church be they red, white or black; nor when it charges the Church with hypocrisy. The standard should be so very high in this direction that not even a bishop should be allowed to publish at either of the Book Concerns anything that reflects seriously upon the Church. Those who have offered apologies for the book with a very few exceptions are officers mainly over the colored work. When you find persons apologizing for the mistakes of others take it for granted that they are much concerned personally. Apology has no power to bridge over the mighty gulf that has appeared as a result of the Bishop's Book. Apology gives us no consolation. There is only one of two things that will heal the wound that has been made, and that is for the Church to affirm or deny the Bishop's statement toward us. The Church has taught us to think and be men.

Bishop Foster requested his colleagues to assign him to the most of the colored conferences. He has never apologized for writing his book yet. If he has told the truth why need he apologize, if he has misrepresented the Church is he not amenable to the same? We think it will be time enough for men to come to the Bishop's rescue when he appeals for help. No doubt that some have a kind of conviction that impresses them that it is their duty to render service voluntarily. They feel that action must follow conviction. It has been said "that as a man thinketh so he is." This may be true of Bishop Foster, nevertheless the occasion has not yet developed to the extent that any man in the Church is justified in defending the Bishop in the way of apology. Let the book stand upon its merit. The Bishop has not advertised as yet for supports to be put under his book in order that it might be elevated so that the Church might see it.

We are in the midts of commotion in the Methodist Episcopal Church, that is not calling for apologies to bring them at rest, but the recognition of all men. It remains that we briefly notice that the worst feature about the subject of this chapter is that those who consider it duty to assist Bishop Foster in way of apology have volunteered without solicitation or approval.

CHAPTER XVIII.

TAE HEART CONVICTION OF THE CHURCH.

IT HAS been said by some that "Union of Episcopal Methodism" expresses the sentiment of R. S. Foster and those in the Methodist Episcopal Church who have similar conviction are very few. They deny that he expresses the heart conviction of the Church. We deem it necessary to ask the following question: who are they who deny that the Bishop has told the truth? Those who are not prepared to speak from personal knowledge. What medium have they to obtain information? If they are relying upon the declaration of the Geneal Conference of 1892, that does not necessarily reveal the heart conviction of the Church, it shows that the majority by vote have declared thus and so as an external uniformity. There was no occasion demanding anything but surface expression so far as it concerned the possibilities of colored man receiving as high recognition in the Church as any other man. There is no doubt but what the pulse of the Church will be tried at the next General Conference. Those who have denied what the Bishop has affirmed are not competent judges in comparison with Bishop Foster; they have not had similar experience and opportunity. The chief reasons for the Bishop's assertion are, his long experience in the Church and twenty-one years General Superintendent. There is no man in the Church to-day who is better prepared and who has the courage to state the true condition of things, than Bishop Foster. He says in his book concerning a

colored man being elected Superintendent, "there are probably a small fraction in the ministry who may be ready for the measure and a few in the laity, but the number cannot be considerable. The agitation itself could do nothing but harm, and the accomplished fact would be the saddest fact in our church life and one of the most calamitous events that could befall Christianity itself in the strifes which would inevitably follow" Has the Bishop had an opportunity to know whereof he speaks? For twenty-one years he has been teaching through the Church at large; he has presided over nearly, if not every, Annual Conference in the United States; he has given his views upon varies interests of the Church, both publicly and privately, and it is very likely that all the great leaders of the Church who now live and some who have recently deceased have spoken to the Bishop freely upon the future possibilities of the Colored man in the Church; no doubt that the following categorical questions have been asked: can a colored man be elected a general superintendent in the Methodist Episcopal Church? Can he be elected an unlimited corresponding secretary of the Missionary, Church Extension, Freedmen's Aid and Southern Education, Sunday School Union Societies The corresponding secretary of the Board of Education. Editor of any of our leading Church papers? A general agent at either of our Book Concerns or appointed to take charge of any of our leading Colleges or Universities? Agent of any Depository? We have no doubt that the answer has been everywhere with a few exceptions, *no.* Some have said no to the Bishop, and have smiled in the Colored man's face, pretending that he will be elected to some high office in the Church in the very near future, when he has already declared to Bishop Foster that such recognition is an impossi-

bility; and since the Bishop has uncovered them, they are fluttering around with some kind of excuse to the Colored man for the alleged utterances, and when in the presence of the Bishop with whom they have agreed privately, they say, all you have said about the future of the Colored man in the Methodist Episcopal Church is true; but since we know that he can go so far and no farther it was not necessary to tell him; it would be better to let him go on hoping for something that we know is impossible for him to receive. If the Bishop has revealed the heart conviction of the Church concerning our future in it, he has undoubtedly done us a great favor. The Bishop does not claim to be writing his book upon supposition, but upon facts: he is too wise to say what he has, groundless. He may be considered radical, indiscrete and headlong, but after all, when the truth is known he is not alone in the conviction that he expresses. The majority prefer us, go, for the reasons given by the Bishop. Those who are in position to know whether the Bishop has revealed the mind of the Church toward us, with two exceptions have remained silent. Consolation has been asked of them, their reply has been "I have not read the book" "I can not advise you what to do." "I do not think that the Bishop has expressed the sentiment of the Church." "Let the past history console you." Does Bishop Foster express the sentiment of the Church toward us? Tell us plainly. The above question has been put to all the high officers in the Church, and not one has said frankly, *no*; all have answered indirectly or evade the question entirely. These are facts. There is one man who is known throughout the length and breadth of the Church, who when interviewed concerning Bishop Foster's book, said, "the book was submitted to me when it was in manuscrip for my opinion, and I will be frank with you: the Bishop has told the

truth. Your color will be a barrier against you when it come to your election to general offices in the Church.

"Brethren, I say to you again, that the Bishop has done you a favor, he has told you what your future status will be in the Church. Some will try with pretense to make you believe that it is useless for you to concern yourself about what Bishop Foster has said. It is R. S. Foster's opinion and not the opinion of the Church. Brethren I have lived more than three score years and ten, my head is white, my race is almost run, but believe me brethren, the Bishop has told the naked facts. You will bless his memory less than three quardrenniums from the present" If the brotherhood in the Methodist Episcopal Church is a mere sham, the present agitation in the Church will show it. We say again, if the Church has been holding out to the Colored man inducements that were simply hypocritical appearance with the view to conceal what is real and thus deceive under pretense of equal rights and immumities to all the members of the Church, white or black, God will uncover her to the world and bring her to naught. He who knows not only the heart conviction of individuals, but church and nations will in the near future reveal to the Colored man in the Methodist Episcopal Church the heart conviction of the Church as it regards his future status. We will not have to wait long before necessity will compel the Church to affirm or deny the Bishop's statement.

CHAPTER XIX.

SEPARATION AND UNION NECESSARY TO GREATER LIBERALITY

TWO THINGS are affirmed as necessary to be done before the Colored man in the United States can receive much renumeration from the White Methodists, at least the two great branches, separation on the part of the Colored man from the Whites and union of the Church, North and South. Bishop Foster says in the best interest of the colored portion of our fellow countrymen, we plead for restored union of the Church, North and South. One would imply from the Bishop's statement that the reason the White Methodist do not give more to help to elevate the Colored man is because the 250,000 colored members remain. If they would only withdraw the hope of their progress would immensely increase and the Union of the Church, North and the Church South would be among the surest guarentees of this result. It is claimed that the Methodist Episcopal Church, South is very anxious to assist the Colored man but because all the Colored Methodists are not in one body known as the Negro Methodist Episcopal Church of America, they are hindered from doing much toward his elevation. Does the above statement represent the attitude of the Church, South? Surely it does not. The condition of the Colored people in the South is before our Southern brethren daily. The field around them is white for harvest. No one will deny that the Colored Methodist Episcopal Church in America (being an offspring of

the Church, South) has had a claim on her mother's liberality and charity for nearly a quarter of a century. This daughter was obedient to her mother; she remained home until she was requested to leave and live and labor under her own vine and fig tree with the promise of sufficient aid to accomplish a magnificent work among her brethren. Permit us to ask, what has she done to strengthen her feeble child? First of all, what did the Church, South, give the Colored Methodist Episcopal Church in America, when it was set apart? Nothing but its church buildings, etc.—No high schools, no college; yea, nothing to make it a power in the South. What has she done since, for her feeble child? Nearly twenty years passed before the Southern Church made any special effort to help her offspring to obtain higher education. How many schools has she built for their education? The Baltimore Conference of the Methodist Episcopal Church, South, with eight presiding elders' districts one hundred and fifty pastorial charges, comprising as territory; Maryland, a part of Virginia and West Virginia, all of the District of Columbia, is only asked to raise in 1893, $700 to help educate preachers or her professional men, teachers, etc. among the Colored Methodist Episcopal Church in America. We presume, that of the forty-two conferences, the Baltimore has about an average of the apportionment for to help educate the colored people especially looking up to her for assistance. The Methodist Episcopal Church, South, has given for the last few years, for all purposes to keep the Colored Methodist Episcopal Church about $50,000 per annum. The above is the result of separation. The Church, South, is not likely to do any more for the Colored man if united with the Methodist Episcopal Church, than she is doing now. What has been the result of union of the White and Colored man in the Methodist Episcopal Church?

Hundreds of colored ministers in poor fields have been assisted by the Missionary Society; hundreds of churches have been aided in their erection by the Church Extension Society; hundreds of Sunday Schools have been granted complete outfits of literature by the Sunday School Union; thousands of poor students have received aid to complete their education from the Board of Education; twenty-two universities, colleges, seminaries and academies built since 1866 for the Colored membership of the Church, with the privilege of entering any other within the bounds of the Church and associating with our white brethren in the interest of the Church. The above is the result of union. Let us bring the facts of the two churches in nearer comparison. The Methodist Episcopal Church, South, does not contribute one-tenth as much toward elevating the ministry and laymen of the Colored Methodist Episcopal Church as the Methodist Episcopal Church does toward elevating the Colored members within her bounds. Separation on our part and union of the Church, North and South, will under no circumstance increase the liberality of the stronger toward the weaker. The Colored Methodists in one big Black Methodist Church will not receive one half as much from their white brethren as they receive now. Bishop Foster seems to be in doubt as to whether the progress of the Colored members of the Church has justified it in the contribution it has made toward their elevation. May we ask, what people upon the globe in the same condition, with the same privileges, opposition, discouragements and similar assistance has developed so rapidly in the same length of time? Let facts speak. Bishop Hurst said at the Mass Meeting of the Freedmen's Aid and Southern Education Society, held during the General Conference of 1888.

When the war was over it was thought that the Negroes would not learn at school and that they were only fit for wading through rice swamps and cutting sugar canes and picking cotton; but from the very first moment that the Negro caught sight of the spelling book, he never took his eyes from it. He has shown a passion for the printed page. A few weeks ago, I sat at a car window in South Carolina with a bundle of our church papers before me which had accumulated upon my hands and which I designed reading during the long ride. These colored people crowded to the window and implored me for the papers. One after another I threw out of the window, and when the train started they ran along and kept even with it, each one more eargerly imploring me for a paper. Such intense desire to read even so common a thing as an old religious newspaper, I have never seen on any journey. In the schools we have built, these colored people have exhibited a desire to learn, such as has never been surpassed under anysky by any race. The Church which forsakes the people whom it has invited to its sanctuaries, deserves the malediction of heaven. The work we are doing in the South must be done by the Church or not at all. It may be that Bishop Foster's doubt is predicated upon our having failed to come up to his high ideal. If he would just reflect a moment and see where we were thirty years ago and where we are now, we think his doubt would disappear, and he would rather marvel how we have advanced so rapidly with the assistance we have received from the Church. Greater liberality to the Colored man does not lie in separation and union, but union of the White and Colored. The talk that we will help the Negro if he is not one of us organically is foolishness. The present pitiably small assistance extended by the Methodist Episcopal Church, South, to her own black daughter is a sufficient answer. No church organization of any denomi-

nation has ever yet extended any large, continued aid to people outside her own cummunion. For our Great Church to surrender to this clamor, based upon white prejudice against the Negro and permit us to go from the Church, would make the Methodist Episcopal Church responsible to God for practically cutting herself off from one of the greatest Missionary fields in the world If there be a pleasure on earth which angels cannot enjoy and which they might almost envy the Church of, it is the power as well as the privilege of doing good to the needy. Next to the consolation of Divine Grace, comes the opportunity of helping to elevate the ignorant and despised. God has so constituted the Church that she cannot be happy unless she is doing good. The Methodist Episcopal Church has done herself honor in helping to elevate us. From a moral point of view it is more blessed to give than receive. The contributions given by the Church to help us could not have been used anywhere with greater results. The contributions of the Church, given for our special benefit could not have been used more judiciously than they have.

The arguments advanced in favor separation and union as the basis of greater liberality towards the Colored man are not well founded. The facts that already exist as results of the experiment show that separation and union are not expedient.

CHAPTER XX.

THE CHURCH HUMILIATED.

THE Bishop in his appeal for union of the Church, North and South, degrades the Methodist Episcopal Church. He seems utterly to ignore all questions of principle touching the question of our relation to the Church of Christ. To him there is no test of equality involved in the matter of our being retained, or practically invited and helped to go somewhere else. Shall the Methodist Episcopal Church practically say that there is no moral question involved in the treatment of the colored man before the altar of our common Father? While there may be a growing sentiment in favor of organic union if it can come in the right way, there is absolutely no sentiment worth mentioning in favor of it in the Southern Church. Our Southern brethren have their reasons for opposing organic union with the Northern Church which, to them, are sufficient and which it is the height of folly for Bishop Foster or anyone else not to respect. That church has its own relation to the South as a whole. They have their views since 1884 on the Negro question. They know perfectly well that the legitimacy of their organization is not recognized as yet in the thought of American Methodism, and their Church is prospering wonderfully among the people to whom in the providence of God they are sent. All the denominations in the South hold similar views to them on the

Negro question. Bishop Foster asks: "Does any sane man believe that there is any truth in the position that there are differences of people's blood and civilization between the North and the South to interfere with organic union?" It is a wonnder to us that any thoughtful man can fail to understand that these different churches, North and South, labor among people of widely diverging sentiments, whose convictions on great practical questions are intensely antagonistic. The view which will commend itself to the common sense of Christendom is for each denomination in the Spirit of Christ, as they themselves understand that Spirit, to go forth and do their work until God in His own providence shall teach some other course. The Methodist Episcopal Church South tells our Church plainly before she approaches her about organic union, first, to cast off all her colored membership and thereby commit herself to the Southern view of treating the Negro in church relation, and then distribute her white membership into three sections—East and West and South. Her 272,000 white members in the South are to be given Southern Methodism as a part of the price to secure her friendship. While Bishop Foster does not advocate this scheme, he quotes it and says: "It indicates a possible advance," and seemingly would be willing to enter unto it in the possible hope that something better might come. Bishop Foster's pathetic and powerful appeal at the late Washington Ecumenical Conference for some words of advance from Southern Methodism was met the next evening by Bishop Wilson, of that Church, who spoke, after consultation with his colleagues, and said in substance: "We [illegible] no organic union." Several of our editors have at [illegible] advocated organic union and with scarcely an

exception been met with discordant concealed sneers from the Southern Methodist press. The Church South in some way has impressed the Bishop that it is necessary to freeze the colored man out of the Methodist Episcopal Church before organic union can be possible. The Bishop is ready to agree with most any proposition from the Southern Church. Our Southern brethren do not propose to change their policy toward the colored man, so he thinks our Church will do well to change hers. He, as a representative of the Methodist Episcopal Church, puts her in a pitiable and temptable attitude, most earnestly imploring the Church South to lay aside every hinderance and unite with the Methodist Episcopal Church While on the other hand, with equal earnestness, he implores us to withdraw from the Church of our choice and in which we were born, that the way might open for a glorious consummation of the Church North and South. He puts the Methodist Episcopal Church on her kneese begging the Church South to unite with her. The main reason he gives for such union is that a magnificent Methodism powerful and idfluential will be secured regardless of the injury and glaring wrong that will be done the colored man. It is a question whether God will accept such magnificence as a sufficient reason for the violation of sacred promises and Christian principles. The Church South virtually laughs at the proposition, Organic Union and says in her Church papers "give us rest." The Bishop has placed the Methodist Episcopal Church in the attitude of following after the Church South, pleading most pitiable, "come let us reason together" there is only one barrier in the way now, agree for union and we will soon remove that, namely the colored man. If he does not withdraw we will freeze him out of the Church.

Come we will accede to any proposition you make—we are ready for union. There is no reason now that we remain apart.

Our Southern brethren withdrew from the Old Church, nearly half a century ago, they have shown no signs from that time to the present that she desires to unite with the Methodist Episcopal Church. As great, as it is, our Church is put in the attitude of a man whose wife left him and he is now begging her to return, making all kind of promises as inducements to get her to agree to live with him again. She laughs at the idea and says never, never, never, and pursuing her journey treating him with the greatest contempt. The broken-hearted man gazes upon her until she is lost to his vision.

The scene of hundreds of weeping eyes at the Eccumenical Conference in Washingtonf D. C. produced from the mightly appeal for Organic Union of all Methodist Bodies in the United States was fresh in the memory of more than a hundred delegates at the General Conference at Omaha. When Dr. Tigert the Fraternal Delegate from the Meteodist Episcopal Church South arose to deliver his address, he was greeted with great and prolonged applause. Perhaps many were expecting that he came with the good news that the Church South was ready for a thorough sifting of the old issues in a Christian and brotherly spirit and then organic union with the Mother of American Methodism. Dr. Tigert failed to bring such greetings The nearest approach that he made in that direction was Federal Union. The Church South seems further away from organic union than ever. Bishop Foster has greatly humiliated the Methodist Episcopal Church, in the manner in which he has pled for Organic Union. The leaders of the Southern Church ask that they be given rest. They and their people do not desire to unite with the mother church not for one reason but for many. When they are ready for organic un-

ion they will speak. We say therefore let each church go forward heroically and faithfully as Providence opens the way, let fraternity be everywhere practiced, let questions which tend to irritatation rest ; stop all talk about the Negro leaving the Methodist Episcopal Church, when that of itself will not induce the Church South to unite with the Mother Church. Let there be aggressive work for Christ every where, God in his providence will lead to right results whether it be organic union or continuous separation.

CHAPTER XXI.

THE SINCERITY OF BISHOP FOSTER.

SINCERITY is to speak as we think, to do as we pretend and profess to perform and make good what we promise and really be what we seem. It is just to the Bishop that we acknowledge that we believe that he is sincere in what he says. A person can be sincere and be wrong; he can do as he pretends and professes and injure others. We appreciate far more those who are not afraid to speak what they think and to be before all men what they really are than those who have convictions and afraid to make them known publicly and appear to be what they really are not. No one can read the "Union of Episcopal Methodisms" without being impressed that the author is sincere in what he says; although he may be wrong. A few sentences from his book will no doubt make it clear to all who have not read his book that he is honest in what he says. "My hair was black as the raven, it is now white as the snow. It is eventide, I shall soon cease to speak with voice or pen to my fellow men; this consideration alone were there none other is sufficient to induce the desire and create the purpose that not one word shall be written in bitterness or, that dying I would wish to blot." Bishop Foster says more than once in his book that he has not written upon this subject from excitement ambition or pretense but because it is his most serious conviction that such results would be a blessing to the race and an honor to the Church of God.

We differ with him in his conclusion, nevertheless because he

has the courage to state publicly what he believes to be right and proper we are duty bound to commend, not what he says but what prompts him to say, what he has written. After all a man's truest friends are not those who show themselves friendly in appearance but in deed and in fact. The Bishop does not plead for Union of the Church North and South to the distruction of the Colored people. He provides for their prosperity and elevation in another way quite different however from the past conviction and action of the Church. We do not approve of his solution of race difficulties by advocating separation of Christians in the Church of God on account of color; yet, he seems to be sincere. It is a characteristic of Bishop Foster to speak and write what he thinks: he is an out-spoken man and always has been.

The Church has not endorsed what he has said and written upon many occasions; yet, at the same time, he never has been charged with deception. If the past is admitted as an argument to throw light upon the present considerations, it is rather in the Bishop's favor so far as sincerity is concerned. He has spoken his sentiments when all of his colleagues have differed from him; he has stood alone at times advocating what he thought to be right and proper. A person of deep conviction and the courage to express it freely anywhere, is generally sincere. There is no man in the Methodist Episcopal Church of deeper conviction than Bishop Foster, and there is none more fearless in expressing it than he. He has his conviction on certain doctrines and he has expressed it; he has his conviction on the white work in the South, and he has expressed it; he has his conviction on the color question, the future of the Colored man in the Methodist Episcopal Church, the expediency or

union of white and colored Methodists and union of the Church, North and South, and he has boldly expressed himself upon each, in his book, "Union of Episcopal Methodisms." Bishop Foster does not seem to be, but is sincere; he is not pretensious, but real; he does not hide the true conviction of his heart, but speaks as it dictates.

Many have asked, is Bishop Foster sincere in what he says? Does he really believe that the color of a man's skin is a barrier to the highest recognition in the Methodist Episcopal Church? Does he feel justified in the sight of God for advocating separation in the Church of Jesus Christ on a color line? Is it his heart conviction that he is justified in charging the Church with insincerity? The Bishop seems to be a Hercules in his conviction, vociferous and fearless in his utterances and uncompromising with any form of insincerity. He claims that even at death he does not desire to blot out a single thing he has advocated in his book. Bishop Foster seems to be the greatest and most persistant antagonist of the Church against her unwillingness to recocognize the Colored man in the highest positions of the Church. His pile-driving forcible manner of attack and lightning like power of repartee makes him at present in his book "Union of Episcopal Methodisms" a perfect terror to the Church. If the Bishop is sincere in his charge, he will live in the memory of all honest people; especially if with his sincerity he has revealed the truth concerning the sentiment of the Church toward the Colored man. More than two-thirds of the readers of "Union of Episcopal Methodisms" are asking, East, West, North and South, what is going to be the outcome of the present agitation in the Church caused by the book under consideration? Has the Bishop told the truth, if not, will he be arraigned for falsehood at the General Conference of 1896? If the Bishop

is sacrificed because he had the courage to write what others as well as himself thought, and no small number at that, the future generations, both white and colored will perpetuate his memory because he died as a hero of the truth. The Bishop seems loyal to what he conceives to be the truth touching the future of the Colored man in the Methodist Episcopal Church. The Bishop issues in his book a proclamation to the two hundred and fifty thousand Colored members of the Methodist Episcopal Church, saying that in the face of the professed claim of equal rights and immunities, to all the members of the Church I declare unto you, knowing whereof I speak, that it is privately understood that the colored man is excluded from the higher privileges that all other races represented in the Church have the perfect right to enjoy. The sincerity of the Church must be tested by the approaching combat. Christian principle, manhood and sincerity are at stake. The Church manifesto must be read by all nations, setting forth the future status of the colored man in the Methodist Episcopal Church, and not later either than 1896.

The growth of the agitation in favor of separation of the colored members from the Mother Church and union of the Church South makes many people nervous over such contemplated results; whether the Bishop is correct in his statement or not the fact is, we must admit, that he is sincere. If he has told the truth fearlessly of criticism, then we will close this chapter with the following lines from Longfellow:

My brother! in my eye
  Trembleth the tear of joy;
Thou friend, thou brother more,
  That thou, that thou are e'en
My heart's most trusted one!

CHAPTER XXII.

AN APPEAL TO THE COLORED MEMBERSHIP.

IN PERFOMING this most serious task under the presure of virtural obligation to make an appeal to the colored membership of the methodist Mpiscopal Church. We feel the responsibility and desire only to say and advise that which will be for the glory of God, the recognition of all men and the duty of the colored man in his present envoiroment especially in the Methodist Episcopal Church. May the Lord God of our fathers bless the undertaking to all our fellow Christians, yea all mankind and make good to them the full purpose of Christianity.

We thus find ourselves guided not by ambition nor prejudice, but heroic and christian spirit. We are not sorry that in the order of Providence that we are of the despised race, not despised of God ; but of man. It has been advocated very recently that the colored man is the discording element in the Church and nation. Some say it would have been better for the world if the Negro had never been born. Many are trying to tie a Mill stone about our neck and sink us in the depths of the sea, simply because we are unwilling to remain under the direction of men who are not our superiors.

There is no race of people under the sky who have a better heart than the Colored Race. They have shown their love for the White Race at times when mere appearance would have caused them to surrender responsibilities and yield to the wishes

of the enemies of their masters. They have suffered long. It is a rare thing that they are the first to advocate schism and seditions. They desire to be in harmony with all men. The day has past when the colored man should content himself with subordination in church or state. simply because he is colored.

One thing in which the colored man stands in great need and that is the courage to be a man, not the courage to be a man among his own brethren because many have superabundance of that already but the courage to be a man any and every-where. The presence of a White American puts a pad-lock on the mouths of even many of our leaders. We never will be regarded as men until we think, speak, write and act like men.

We should cultivate with fidelity every characteristic that is necessary to make a complete man or woman. We shall now proceed to give in a few words that which embraces these noble qualities—Reverence to God and His Son Jesus Christ, esteem for those who rule over us; honor to the aged, proper training of the children, sincere disposition of meekness; and the proper management of the tongne. The word piety embraces them all. The above qualities have not only been taught and practiced by white friends in our midts but by many of our own color. The future development and high Christian character of the present and future generations of our people, make it our duty to give every-where no uncertain sound along these lines as a result of nearly thirty years freedom and opportunities of education, we can say of a truth that we are men and therefore are entitled to all the rights of men in the Church of God. We are citizens and therefore are entitled to all rights of citizenship. To secure these rights we must be manly and fear none but God. The law of the Methodist Episcopal Church

recognizes us elligible to all rights and immunities. It is our indespensable duty to see to it, that the law is not interputed to exclude us, when it comes to the high offices of the Church

Providence helps those who help themselves. Let us not depend too much upon our white friends elevating us to the high positions in the Church. Some are compromising our race to subordination by their silence ; their conscience has told them to speak for the rights of their people, but they have stultified it. They have hope by great conservatism to gain favor with the whites and in that way receive the highest honors that are likely to come to the colored man in the Church. God will never permit a man to be honored with leadership of any prominence, especially when he has not the courage to speak as he thinks and advocate what he perceives to be right. Under the guidance of providence the Church as well as the State, has honored with leadership fearless and uncompromising men.

Those who have no backbone will flee at the appearance of such a harmless thing as a shadow. They will surrender even at the appearance of danger. They are what we call faint-hearted men, easily scared and discouraged. A race struggling for recognition has no place for such shapes of leaders, but men who are not afraid to speak and write what they think, especially when they think they are right. We now come to the consideration of three things: (1) The glory of God. (2) The recognition of all men. (3) And the duty of the colored man in Methodist Episcopal Church.

The highest and most sacred duty of man is to glorify God. He should aim to do in both soul and body and in his relations to his fellow men, all things to the glory of his Maker. Permanent properity can only come in this way. A true believer with

God, has a majority. We should seek diligently to know whether God will be glorified in what we contemplate doing. The great aim of the Church should be to glorify "our Father which art in Heaven." The prosperity and recognition of the colored man in the Methodist Episcopal Church depend upon his devotion to God. We should cheerish the broadest brotherly and Christian spirit to all men regardless of color. We should discourage any tendency toward prejudice toward any people. Let us not retaliate to any who are low down enough to carry in their heart such a mean and degrading thing as prejudice. True character and refinement are above it. Christian character knows no color, and those who possess it are ready to fellowship every child of God, not every decade in an ecummenical confererence, but every day. Our people groaned for two hundred and forty-five years under heavy burdens. None have been truer to the government; none have made greater sacrifices in the Church of God; none have a broader Christian heart. The history of the nations shows both in church and state, that God has overthrown every nation who has tried to crush a people who have served Him and trusted in Him.

THE DUTY OF THE COLORED MAN IN THE METHODIST EPISCOPAL CHTRCH.

We regard this the most favorable opportunity in the midst of the present commotion in the Church, to place before the world, the duty of the colored man in an unprejudiced light. To be passed with the unbound satisfaction of having enjoyed this privilege is an event in one's history never to be forgotten. We confess that we see no advantage in remaining silent when the Church is anxious to know as far as can be ascertained what the colored man regards as his duty at this time. We deem it

advisable that we speak. The scheme to get us out of the Church has been brought before the world by the marvelous plans of Bishop Foster. He has appealed to the Church to be no longer insincere, but state plainly to the colored man, what his future is likely to be in the Church. The time of faintheartedness has passed and we must realize the duty of the hour. Those nearly three decades gone represent much history made, much valor displayed, much suffering endured—deeds that must always live, names that cannot die. The history of those thirty years has been written by the pen of iron and blood in the history of the nation and the Methodist Episcopal Church. It can never be effaced. In this closing chapter we appeal to our people to put themselves on record before the Church and the world as it regards our future in or out of the Methodist Episcopal Church. Let us have faith that right makes might and in that faith let us to the end do our duty as we see it. We should be cool and level-headed. We should not be hasty nor harsh, but be wise and sober. We should remain and test the sincerity of the Church. If we run at the first gun fired by the learned Bishop, the world will not know what was the mind of the Church.

Cowards will run at the first snap of the gun, but brave men will meet shell and shot unflinchingly. So let us be men. The book of the Bishop has given the colored man in the Church one of the best opportunities possible to exhibit to the world the true manhood of the race. But we cannot show it by running. It is our duty to fight for recognition like men upon the terms of the gospel, and if we lose here we will gain in heaven where all race lines will have been abolished forever. The Methodist Episcopal Church will have to take up some of the radical state-

ments made by Bishop Foster if it expects to live. Such as the very limited rights and privileges of the colored man in the Church, the simulation of the Church toward him and the humiliating attitude. We should not remain silent until we know the communistic sentiment of the Church toward our future status. It is our duty to urge upon the Methodist Episcopal Church not to abandon its advocacy of equal rights and immunities to all its members; that it refuse to withdraw a single word of its declaration in doctrine and polity. The Church cannot afford to surrender to prejudice nor neither can we. The Methodist Episcopal Church was not the creation of an hour, it was born after many years of spiritual deadness, it was built up in the school of adversity and came out of it like a young giant, eager and ready to combat with worldliness and spiritual blindness. It has been a terror to all forms of evil and injustice for more than a century. We have been blessed by the heroic efforts of this mighty child of Providence. Therefore we cannot surrender our claim. The Church to-day must stand steadfastly for the right, as earnest in its purpose, as patriotic in its endeavor as it always did. The Methodist Episcopal Church, by the book, "Union of Episcopal Methodisms," has been placed at a most critical turning point. A mistake now upon the vital question relating to recognition regardless of color, would be its death. The proper adjustment of this very serious condition of affairs would elevate it in the estimation of the Christian world, otherwise it will be brought to naught. The wonderful success of the Methodist Episcopal Church in the past is due to the fact that it has stood fearlessly and uncompromisingly upon the eternal principles of right and justice. To change would be to surrender to caste, yea, to be led by the

unbrotherly hand of prejudice into regions where the old Methodist Episcopal Church will depart from her old land-marks forever. Can the Church afford to allow prejudice to bind her hand and foot and consign her to regions of darkness and death? Can she afford to surrender her privileges and give the lie to all those holy principles for which her heroes have tenaciously fought? We, the colored wing of the Church, should boldly contend that our Dear Mother refuse to blot a single act of her magnificent history that has cost her so very much to obtain, because some mighty appeals have been made recently to induce her to believe that it is God's will that she cast off her colored children to make organic union possible with the Church South. Again, other denominations who, in times past, fought bitterly the Methodist Episcopal Church after studying her doctrines and polity, yea, her broad Christian brotherhood, now admire her. Their ministers think it an honor to preach in her pulpits and to invite her ministers to preach in theirs. The Christian world has examined her conclusions with intense interest on all the great topics of to day and her noble examples have been commended. Each denomination has held her up as a progressive and aggressive Church. They have admired her for her great work and principles. They see what the Methodist Episcopal Church is doing.

She cares alike for all mankind. We must follow her worthy example, Now to change would not only give the world, but other denominations, an opportunity to point the finger of scorn at her, because she has forsaken the very principles for which she has contended and fought so long. Since we are a part of the Church it is our duty to advocate the brotherly principles taught and preached by David. He says in substance: "How

good and pleasant a thing it is for brethren (and so we are all, at least by nature,) to live together in unity." Solomon says, "Better a dry morsel and quietness therewith than a house full of sacrifices with strife." How much more comfortable it is to walk in smooth and even paths than to wander in rugged ways overgrown with briers, obstructed with rubs and beset with snares; to be tossed in a tempestuous sea, to behold the lovely face of heaven smiling with a cheerful serenity, than to see it frowning with clouds or raging with storms; to hear harmonious concerts than dissonant janglings; to see objects correspondent in graceful symmetery, than lying disorderly in confused heaps; to be in health and have the natural humors consent in moderate temper than as it happens in diseases, agitated with tumultuous commotions of men, unanimously rejoice in those emblems of peace, order, harmony and proportions. We should present our hearty greetings and good wishes with many hopes that our great Church will conquer all the old prejudices against the colored man. Some say it is impossible for the colored man to receive in the Methodist Episcopal Church equal rights and emoluments with others. Nature, they say, has made it impossible. It is idleness that creates many impossibilities, and where men are not to do a thing they shelter themselves under a persuasion that it cannot be done. The shortest and surest way to prove a work possible is streneously to set about it and not wonder if that proves it possible that for the most part makes it so. We have the Methodist Episcopal Church, we prefer remaining, but not in subordination on account of our color. We ask to be recognized as men. It is not only the duty of the writer of this reply to speak plainly and boldly, but each and every colored man in the Church who has the ability. If the

Church in heart coincides with Bishop Foster, don't hesitate to let us know. He declares that we are an evil in the Church. We quote from his book, page 37, speaking of the colored members he says: "These members of ours for reasons which grow in force, do not remain with us without working evils to us that may become disturbing and disastrous. May these evils be averted? And if so ought they so to be?" If our remaining is a hinderance to the future prosperity of the Church, we assure the white members, while we love the Old Mother and have been loyal to her doctrines, polity, usages, etc., yet it is manly for us to say that since it is impossible, if that be true, for us to receive the recognition we have and shall merit, we stand ready to agree to any measure that the majority conscientiously think that is best for all concerned. Be it far from us, although poor, that we desire to remain in the Methodist Episcopal Church when we have become the bone of contention, the dissatisfaction and evil-workers. Be it known to the world that we are not tired associating with our white brethren, nor have we been contentions beyond merit, but if we are asked to separate because we shall always be kept in subordination regardless of our competency for elevation on account of our color and that seems to be the only basis of restriction, then separation or the color line drawn in all Church relations will be necessary

If the Methodist Episcopal Church has hope of organic union with the Church South and that it is the general impression that we are delaying its consummation, it becomes the indespensable duty of the colored members to speak plainly this quadrennium. The sun is too high for us to promise that we will content ourselves in a subordinate relation in the Church. We have great reason after reading the Bishop's book to try and catch the in-

ward spirit of the Church. It is not only necessary that we read the lines of the official organs but between them. It will be a wise thing to observe with the keenest conception the altitude of the great moulders of sentiment in our Church. The most serious crisis has come that has ever been developed during our long continuance in the Church. We have shown our appreciation for and devotion to the men who have come into our midst as representatives of the Church making sacrificies as would enable them to find among a down trodden race the elements of Manhood that could be developed and polished so as to cause Bishop Foster himself to say in Asbury Church, Washington, D. C. to a colored audience and in the presence of thirteen other bishops of our Church that a certain member of the Washington Conference was qualified and worthy to sit on the Episcopal Bench with him and his colleagues not as an inferior but an equal of any. We hereby request the Church to speak plainly on the subject thrust upon her by the Bishop. Can it be that this appeal will not be heard, the need of the hour realized and no response made? God forbid! Has the time come for separation of the white and colored members of the Methodist Episcopal Church? The Bishop thinks it has. Does the Church think otherwise? If she does or does not let her speak boldly. Surely it is not impossible that the facts be known. If the hand of God leads the Church to forsake us let the inevitable come. If Bishop Foster has been raised up to speak for the prosperity of the Church at the exclusion of the colored man we should pray that the result be hastened. Is the Methodist Episcopal Church tottering on its old foundation? The Church is upon the mighty pivot it will either advance or retrograde.

To silence the cries of the colored people another color-line position has been created recently, but still the people cry not for

race positions in the Church but positions simular to others who are not superior. We cannot longer content ourselves in being discriminated against on account of our color as long as the laws of the Church remain as they are. Let us never agree that anyone lock our mouths because we have received a little recognition and a fair salary. Duty toward God, ourselves, our race and all mankind, demands that we be men and stand up under all circumstances whether in poverty or in wealth. Compromise with no man when truth and righteousness will only glorify God, and prove a blessing to the world. Let right guide us and not the 'color of a man's skin. Let us take the following position; (1) If the Church represses us then a plan of separation will be necessary; (2) If a color-line is necessary then we must elect all of our general officers. (3) If the Church will stand by her principles and recognize all her members in all rights and privileges without discrimination, then we will remain in the old Church to the end of time.

Let us close this chapter with the following prayer:

Almighty God, the most good and beneficent Maker, gracious Lord and merciful Preserver of all things infuse into all of our hearts those heavenly graces of meekness, patience and benignity grant us and Thy whole Church to serve Thee quietly here and a blessful rest to praise and magnify Thee forever.

FINIS.